

INTERNATIONAL *Journal* OF RELIGIOUS EDUCATION MARCH 1958



TH WORLD CONVENTION ON CHRISTIAN EDUCATION
Tokyo, Japan August 6-13, 1958 (See page 3)



Here is expert help for your important task of

EVANGELIZING CHILDREN

You will gain new ideas, new techniques, new perspectives from these stimulating booklets prepared by the National Council of Churches' departments of Children's Work and Weekday Religious Education. Specialists with long experience show you how to emphasize evangelism in the total program of Christian education; how to reach the unchurched child through activities outside the Sunday School; how to improve your present techniques of outreach and strengthen church-home co-operation in the evangelistic task. Each title is packed with practical information . . . and the booklets are inexpensive, too. You will want to order copies for all your church school staff.

EVANGELISM OF CHILDREN

An excellent booklet that deals with the Church's concern for children. Treats such subjects as evangelism and Christian education, the Sunday school teacher as evangelist, the pastor and children, and the importance of Christian homes. A basic hand book. 25c each.

EVANGELIZING OUR CHILDREN

This meaty little pamphlet emphasizes the meaning and method of evangelism at various age levels, emphasizing experiences of growth. Its low cost makes it possible for it to be distributed to everyone connected with children's work in the local church. 4c each. \$3 a hundred.

THESE CHILDREN NEED FAITH IN GOD

Today's children undergo much pressure and face many problems that earlier generations did not know. This useful pamphlet outlines what is being done to remedy this situation and what parents and teachers can continue to do. 7c each. \$3.75 a hundred.

THE UNCHURCHED MUST BE REACHED

This pamphlet gives you specific ways of finding unchurched children and their parents and methods of bringing them into the church school. 7c each. 60c a dozen.

IS CALLING A LOST ART?

George A. Buttrick has said that when it comes to an effective evangelism program there is no substitute for shoe leather. This bright four-page leaflet makes an effective plea for a return to the tradition of the church school teacher calling upon the families of his pupils. An excellent self-starter for the teacher who recognizes the importance of calling but is slow to get under way. 5c each. 25 or more, 4c each.

Many programs offer you excellent opportunities to reach children without church affiliation. The publications listed below outline some of the best:

PLANNING THE CHURCH CAMP FOR JUNIORS

"They came to play and stayed to pray," can generally be said of children introduced to the church through an effective camp program. Here is an excellent manual that covers the whole camp program, with attention to relating camp experience to year-'round experience. \$1.

CAMPING BY THE DAY

The church day camp is a particularly useful evangelism tool, and one that can be used by churches that do not have resident camp facilities available to them. This attractive leaflet tells you how to make your advance plans for a day camp at your church. 5c each. 50c a dozen.

VACATION CHURCH SCHOOL CAN REACH CHILDREN AND YOUTH FOR YOUR CHURCH

The Vacation Church School is another important tool in reaching children of the community. This inexpensive leaflet reveals the tremendous evangelistic potential of the VCS program. 3c each. \$2.50 a hundred.

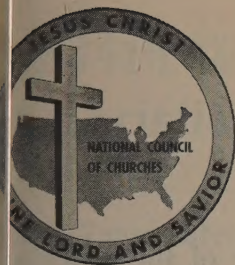
REMEMBER THE WEEKDAY TO TEACH RELIGION THEREON

Don't overlook the evangelistic possibilities of the weekday religious education program. This pamphlet answers 45 of the questions most often asked about this important phase of the Christian education field. 20c each. 100 or more, 15c each.

ORDER from your denominational bookstore, church council or

THE OFFICE OF PUBLICATION AND DISTRIBUTION

**National Council of Churches in the U.S.A.
120 East 23rd Street, New York 10, N.Y.**



INTERNATIONAL

Journal

OF RELIGIOUS EDUCATION

VOLUME 34, No. 7

March 1958

INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

An official publication of the Division of Christian Education, National Council of Churches.

Editorial and advertising offices, 257 Park Ave., New York 10, N.Y. Circulation, Box 238, New York 10, N.Y.

EDITORIAL BOARD

Virgil E. Foster, *Editor*
Percy R. Hayward, *Editor Emeritus*
Edrian Williams, *Managing Editor*
John Martin Bailey, *Business Manager*
John L. Director of Circulation

Wason Cheek Donald Newby
Ala I. Cox, Jr. Hubert C. Noble
Blaine Fister J. Allan Ranck
William H. Genne A. L. Roberts
George L. Goddard Helen Spaulding
L. Hunt J. Carter Swaim
B. Ketcham W. R. Thornton
Donald Kliphardt Mary E. Venable
Gerald E. Knoff John S. Wood
Philip C. Landers Andrew J. Young
Fred Magnuson

SUBSCRIPTION RATES

Five years, \$16.00 Three Years, \$10.00
Two years, \$7.00 One year, \$4.00
Twenty-five or more subscriptions to one address, \$2.50 each. Five or more subscriptions to one address, \$3.00 each. Three or more subscriptions in separate orders but mailed to separate addresses, \$3.75 each.

Extra Copies

10 or more, 25c ea. 6-19 copies, 40c ea.
1-99 copies, 30c ea. 1-5 copies, 50c ea.

For \$15.00 a year, Literature Associates receive the *International Journal*, the Council's *Yearbook*, and a copy of each publication printed by the Commission on General Christian Education during the year.

Articles and other materials herein express the views of the writers. They do not necessarily state the views of the Editorial Board; they do express the policies of the Division of Christian Education except as they are official actions of the Division. Contents of previous issues of the *International Journal of Religious Education* are given in the *Editorial Index* of your public library.

PUBLISHED MONTHLY AT MOUNT MORRIS, ILLINOIS, EXCEPT DURING JULY AND AUGUST WHEN PUBLISHED BI-MONTHLY. Second class privileges authorized at Mount Morris, Ill. Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1952, embodied in paragraph 4, Section 538, P. L. & R., authorized January 1943. Copyright 1958, Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Cover page

Photographs, top to bottom, left: Tokyo Canal (*Three Lions*), family life (*Japan Travel Bureau*); right: Aoyama Gakuin (*Interboard Committee for Christian Work in Japan*), field near Tokyo (*Three Lions*), the Tori of Miyajima (*Monkmeyer*)

Editorials, news and comment

- 2 The bridging of the Mackinac, *Virgil E. Foster*
- 2 Bridges to bring people together, *Virgil E. Foster*
- 3 The 14th World Convention on Christian Education
- 42 What's happening

Articles of general interest

- 5 Toward a meaningful Lent, *Charles M. Laymon*
- 6 "Good" children have problems, too, *Gladys Gardner Jenkins*
- 8 Try a Bible hymn festival, *Carl R. Key*
- 10 Churches join in helping families, *William H. Genne*
- 12 Church camping, *Franklin I. Sheeder*
- 14 Let the individual contribute, *Peter Gordon White*
- 16 Make calling a celebration, *Richard and Anna Lou Shanor*
- 17 Together they help little children grow, *Ruth Guy*
- 19 How to choose weekday courses, *Myrtle A. McDaniel*
- 21 Our "family together time" at church, *Douglas E. Wingeier*

Other features

- 4 World Friendship Book
- 23 A-Vs in Christian education
- 38 Books off the press

WORSHIP RESOURCES FOR APRIL

- 28 PRIMARY DEPARTMENT, *Elizabeth Allstrom* (THEME: *Jesus' spirit of love lives today*)
- 30 JUNIOR DEPARTMENT, *Elizabeth Patton Moss* (THEME: *"Lo, I am with you always"*)
- 33 JUNIOR HIGH DEPARTMENT, *Lucile Desjardins* (THEME: *He makes all things new*)
- 36 SENIOR HIGH AND YOUNG PEOPLE'S DEPARTMENTS, *William D. McInnes* (THEME: *Christ, the cross, and me*)

- 35 New life in Christ
- 35 Walk in new life
- 37 The Word became flesh
- 37 Face to face with Christ
- 37 Christ in the church
- 37 Christ in the community

Poems, litanies, prayers, etc.

- 28 "The world itself keeps Easter"
- 31 "May the glad dawn"
- 32 "May the thoughts that I think"
- 33 "Sing, soul of mine"
- 33 "What does Easter mean to you"
- 34 "In every trembling bud and bloom"
- 35 "May the courage of early morning's dawning"
- 35 "If God can make—of an ugly seed"

Stories and talks

- 28 Jesus lives on in his followers
- 31 Albert Schweitzer
- 32 A beloved Christian physician
- 32 A modern Christian martyr
- 33 Their Easter, and ours
- 34 The miracle of spring

Unless otherwise indicated, Scripture is from the Revised Standard Version.

The bridging of the Mackinac

AN EVENT of major importance took place during 1957 which received less attention in the press than it deserved. It was the completion of the world's greatest bridge, across the Straits of Mackinac, in Michigan. When the story of the planning and construction of this bridge is fully known, it will take its place among the great adventure tales of the world. The bridging of chasms and streams to let the march of civilization through has always excited the imagination and challenged the skills of men.

Much of the story of the Mackinac Bridge has been brought to us by the William B. Eerdmans Publishing Co., Grand Rapids, Michigan, in the book, *Miracle Bridge at Mackinac* (\$4.50). It is a great adventure story of the vision, skill, and courage that went into the making of the bridge that couldn't be built. The book was written by David B. Steinman, the bridge's designing engineer, and John T. Nevill, of the Sault Ste. Marie *Evening News*. (Mr. Nevill met a tragic death when his home burned just before completion of the book.) Reynold H. Weidenaar illustrated the story with charcoal drawings and mezzotints.

The Mackinac Bridge not only links the Upper and Lower Peninsulas of Michigan, but will serve the whole Midwest and will be a new link between the heartlands of the United States and Canada.

Most of the other renowned bridges were built in or near metropolitan centers, where traffic is heavy and more or less constant, and where weather is compara-

tively mild. The Mackinac Bridge, in contrast, is in the sparsely settled north country, far from any major city where much of the traffic is seasonal. It spans the treacherous Straits of Mackinac that freeze solid for weeks in many winters, and where the winters come in the storms of hurricane force. Construction work was hazardous and costly. The bridge cost nearly \$100,000,000.

Shore to shore, the bridge is five miles long, four lanes wide. The suspension section, anchorage to anchorage is 8,344 feet long—the longest in the world—with a central span of 3,800 feet. The towers rise 552 feet above the water and stand on solid rock 210 feet below the water.

The bridge that couldn't be built would not have been built but for the vision and determination of a few who stuck doggedly to their dream until it became a reality. There was the kind of pioneering spirit that has always built the great things. This spirit was caught by the designer and engineers who matched the "insurmountable problems" with their competence and dedication, and by the workmen, who joined designer and engineers in putting their skill and courage against the storms that lashed them as if nature resented the intrusion. Due to extreme safety precautions, the accident rate was unusually low.

Michigan has given us our greatest bridge. It has given us much more—a new story of human resourcefulness, imagination, courage, and achievement that will inspire us all to greater living.

Bridges to bring people together

THERE IS MUCH TALK about how small the world is. True, airplanes, missiles, radio, and television have put us in touch with remote places. But how much do the people of one country actually know about the people of another? To what extent has there come into being a true world culture? There remain many chasms to be bridged and much communication to be established in making the world a community of understanding, purpose, and cooperation.

For example, how much does the average American, Canadian, Japanese, Frenchman, or Brazilian know about what is happening in religious education in other countries? How many know the developments in curriculum, audio-visuals, leadership training, religious art, educational philosophy, group procedures, or teaching techniques in other countries? Yet the churches in nation after nation, in working out answers to their own special needs, are acquiring insights that can be of value to the churches of other countries.

The World Convention of Christian Education, to be held in Tokyo, Japan, from August 6 to 13, 1958, is a great pioneering venture. True, there have been thirteen world conventions of Christian education before this one. Many bridges had been built before the one across the Straits of Mackinac completed last year; but the building of this greatest of them all called for the development of new inventions ("The Gismo," "The Creeper") and many

innovations to meet new problems. Each new world Christian education convention has to be dreamed, planned, financed, and engineered as a great new venture in communication and fellowship. It is no glorified clambake for the pious. Terrifying problems, issues, and responsibilities face the Christian education movement around the world. These cannot be met by sitting in each country in its own little corner, sticking its thumb in its own pie. They can be met only as every helpful insight and experience is shared, so that Christian education in all countries may be strengthened by that of each of them.

In this issue of the *Journal* is a brief report of the progress of plans for the Convention up to mid-January. There is also a "World Friendship Book" form which can be cut out and used. Church leaders of Canada suggested the making of a Friendship Book as a way that all of us—those of us who cannot go as well as those who can attend—can have a share in making the Convention successful. Half of the money contributed will be used to help pay the expenses of delegates from many countries who could not attend without assistance. The other half will be used to help strengthen Christian education in the host country.

Let us all be a part of this great Convention, and through it help build bridges of understanding and mutual helpfulness which bring the peoples of the world together.

The 14th World Convention on Christian Education

Tokyo, Japan,

August 6-13, 1958

Twelve Years Later

EXACTLY twelve years, to a day, after the bombing of Hiroshima and Nagasaki, Viscount Mackintosh of Glifax will open the Fourteenth World Convention on Christian Education in Tokyo. Dr. Gerald E. Knoff, in drawing attention to this significant coincident of dates, said: "This time a pillar of cloud by day and a pillar of fire by night will testify to the Lord's leading rather than man's wrath." Delegates to the Convention, from representatives of countries, will go to Japan. Not only will they seek to learn more about "the way, the truth and the life," and about how to communicate the gospel to others, but they will consciously strive to take to Japan the gift of Christian reconciliation and friendship.

Every Sunday school teacher, youth worker, adult educator or interested layman who is recommended by his pastor or Board of Christian Education may attend the World Convention in Tokyo, August 6-13. There is still time to register for attendance. Forms for registration may be obtained from councils of churches, denominational boards of education, or from headquarters:

World Council of Christian Education
156 Fifth Avenue, New York 10, N.Y.

Meetings to be held in Japan this summer

THE FOLLOWING constellation of meetings centering around the Fourteenth World Convention will be held in Japan under the auspices of the World Council of Chris-

July 14-17—Joint Youth Committee of the World Council of Churches and the WCCESA

There are about 20 members of this committee, drawn from all over the world and from various denominations. This will be their annual meeting of the Joint committee.

July 19-August 1—World Institute on Christian Education

This is a meeting of 300 carefully selected leaders, from about 60 to 65 countries, who will engage in a study conference for two weeks to discover and learn how to face the new situation which Christian education faces in the world today. Most of the delegates to the World Institute will be chosen by their own national Christian councils or denominations. Ninety-five of the delegates, representing 44 countries, will need financial assistance if they are to travel to the meetings in Japan.

July 21-August 2—Christian Conference on Group Life

A team of leaders with experience in the Laboratory Schools on Group Rela-

tions in America will meet with a group of English-speaking Japanese and missionaries in a "Christian Conference on Group Life" in an attempt to make this new emphasis in Christian education known to a group of Christian workers in Japan.

August 2-6—Asian Youth Conference

This will be sponsored by the Youth Department of the National Christian Council of Japan and will be attended by about 150 Asian youth. However, the Youth Departments of the WCCESA and of the World Council of Churches are cooperating in the planning for the conference.

August 2-6—Seminar on "Training for Christian Education Service as a Part of Theological Education"

The delegates to the Seminar will be as follows: Twelve principals or deans of theological colleges, twelve professors of religious education in theological colleges, and twelve executives at work in the field of Christian education. This subject will also be discussed in the World Institute and most of the delegates to the Seminar will have participated in that discussion. However, the Seminar will have a major-

The World Friendship Book

CHRISTIANS around the world are being invited to have a share in the Fourteenth World Convention on Christian Education even if they cannot attend the meetings. They are invited to sign the Friendship Book and contribute one dollar or more per person to the World Friendship Fund. Half of the money will be used to help defray expenses of key delegates from many countries who could not attend without some financial assistance. The other half will be used to strengthen Christian education in Japan, the host country.

On the next page of this magazine is printed a sheet for the World Friendship Book. This can be removed and passed around among the teachers and students in the church school for their signatures and contributions. A church which subscribes to the *Journal* in quantity may use as many of these pages as needed. If more pages can be used, they may be secured from denominational educational offices, from councils of churches, or from the World Council of Christian Education.

Just as soon as possible, the signed pages and contributions should be sent to the World Council of Christian Education, so that the pages may be included in the bound volumes to be sent to Japan for the Convention.

tian Education and Sunday School Association in the summer of 1958. Attendance at all of these except the Convention itself is limited to specific persons and groups.

ity of theological educators in its membership. Requests for the Seminar came from Asia, Africa, and America.

August 4 and 5—Quadrennial Assembly of the WCCESA

This is a group of 110 people selected by Member Units in 56 countries. The Assembly is the governing body of the WCCESA and every Member Unit has at least one voting member in the Assembly. The Assembly will determine the general policies of the WCCESA for the next quadrennium.

August 6-13—Fourteenth World Convention on Christian Education

Between 4000 and 5000 people from more than 60 countries are expected at this World Convention, the theme of which is "Jesus Christ, the Way, the Truth, and the Life." About 1200 of these delegates will be from outside of Japan.

August 15-20—Twelve Regional Institutes on Christian Education in Japan

The leadership for these Regional Institutes at twelve places in Japan some distance from Tokyo will attempt to take
(Continued on page 44)

14th WORLD CONVENTION, TOKYO, JAPAN, AUGUST 6-13, 1958

Address _____

[illegible]

International Journal of Religious Education

MANY OF US who are Protestants do not quite know what to do about Lent. A marked emphasis upon these forty days before Easter expresses some as being too Roman Catholic. In addition, only a few of our communions have developed a church order for this season of the year. Guidance for observing it is inadequate, though a number of devotional books are usually printed each year with this period in mind. We are largely left to our own inclinations and devices.

This necessity to be informal in our approach to Lent may, however, be advantageous. It delivers us from a rigid type of observance which neglects the real needs of persons and stresses ceremony instead of spiritual inspiration. Tradition is not likely to be substituted for soul searching, and a prescribed code of things to do or not to do does not take precedence over adventurous faith. Instead, we are invited to creative thought and dedication as we inquire how we may best celebrate this sacred season.

The New Testament pattern

It was the forty days our Lord spent in the wilderness before undertaking his ministry that, in time, came to symbolize the pattern for celebrating this special period in the church year. In facing the need to make Lent more meaningful, this should be remembered. For Jesus these were days of intense thought and prayer. The Gospel writers view this as the time of his, the Messiah's, initial battles with Satan in which he came off victorious. And through his victory they were convinced that his followers would ultimately triumph also.

Biblical interpreters further see in the temptations the period in which Jesus faced his mission as the Messiah and sought to find God's will in expressing it. This was the supreme issue of his life, one which ultimately took him to the cross. It was not an abstract or hypothetical situation which confronted Jesus. Should he become a bread-giving messiah, a miracle worker, or an imperial ruler? Or should he become a prophetic servant? Certain of these conceptions were very popular among the people and would have won for him a large following. But were they God's way?

Jesus decided in favor of the prophetic servant ideal and went forth from the wilderness to preach the kingdom of God. Out of the forty days came a decision and a program. This struggle of the spirit was not an end in itself, but a prelude to vigorous activity. Teaching, healing, and grac-

Toward a meaningful Lent

by Charles M. LAYMON

Editor of Adult Publications,
Board of Education, The Methodist Church
Nashville, Tennessee.

ious service to the neglected and outcasts followed.

His search and ours

The implications in all of this are immediate and clear. Lent should do for us what the wilderness days did for Jesus. We have the same high call to face the will of God in our own experience as he did. And we are met with the same temptations to substitute another way, a personal preference perhaps, for God's.

Can we pursue this parallel further? For instance, should we not inquire as to how Jesus arrived at the conclusions he drew during these days? As a person of history, what did he do that we also might do? Were there any disciplines of the spirit which he followed that suggest ways in which we may make our period of preparation for Easter more significant?

For one thing, the Gospels make it clear that Jesus was led by the Spirit during these forty days. Mark even says that the Spirit drove him into the wilderness. And that he was obedient to the Spirit is evident throughout the record. We too may count upon the leading of the Spirit during Lent. But we must recognize the reality of the Spirit and wait upon his guidance if we are to know his presence. Furthermore we must be willing at the outset to follow where he leads. This is a basic spiritual condition for receiving his direction and counsel.

The Scriptures and Lent

In addition to giving a place to the Spirit during the wilderness period, Jesus turned frequently to his Scriptures as he faced the decisions he

must make. In them he found both insight and example, for through them God had spoken as truly as when Jesus had heard his voice at the baptism. Jesus must have read the ancient words in the light of their original meaning, applying their teaching to his own situation. Thus the experience of others in their journey with God were at his disposal.

We have the same Scriptures Jesus possessed, but we have more besides. The New Testament is within hand-reach of most of us, with its account of the life and ministry of Jesus and its story of the early church. No better preparation for Lent could be had than a thoughtful consideration of the passion stories, the upper room discourses of Jesus in John's Gospel (chapters 14-17), and the eighth chapter of Romans.

There was yet another activity of Jesus throughout his temptations that we may follow during Lent, and which will bring us a heightened sensitivity to Easter. He faced the purpose of his own life in the light of the will of God. This is the heart of the matter always. All other religious practices are subservient to this issue. This is the beginning and the end of our pilgrimage on earth as Christians. This is the real story of our life rather than what may appear in a surface report of vital statistics.

In all of these comments a suggestion of a program to be developed has not been given. Each individual and group will and should prepare its own. But whatever its character, if it takes a new account of the reality of the presence of God's spirit, opens the Scriptures for our inspiration, and helps us to find and follow God's will for our lives—if it does this, Lent will be truly meaningful this year.

"Good" children have problems, too

by Gladys Gardner JENKINS

Writer and teacher in the fields of parent education and child development; Bethesda, Maryland.

MANY OF US have seen a fine documentary film about a little boy called the "Quiet One." It was a sad story at the beginning, but the ending was hopeful. For years the little boy had never given anyone any trouble, but he had carried inside him the hurts of a child whose parents did not seem to care about him. It was not until the hurt could not be contained any longer and came out in action that the youngster's problem was spotted. He got into trouble and was sent to a school for dependent and semi-delinquent boys. There he found a friend in his counselor, a young man who understood and helped him to express his feelings and work them through. "The Quiet One" was a real little boy who was lost and found the way.

Most of us will not find children in our church school classes who are as deeply hurt as the "Quiet One," but often we do overlook the problems which a seemingly "good" youngster may be facing. If a child sits quietly in our class we are apt to like the fact that he never disturbs the class. Indeed we often give praise in words and say to his parents, "Jimmy is such a good child; he never causes me any trouble. I wish there were more like him." But quietness is not always healthy, and even conformity may be a signal that a child needs our help.

Children have many ways of sending signals to us when they need our help. The bully, the boy who picks a fight, the sullen, angry youngster, the child who must be first and pushes everyone out of his way, is saying, in a manner which forces us to notice him: "Here I am. I'm not happy inside. I know you don't like me; I'm bad. But I'm going to fight my way and prove to myself I'm all right!"

All children must have their place in the sun if they are to grow well. If they do not they will feel hurt and defeated. The child who fights for that place, difficult though it may be for us, is at least putting up a bid for help. Such a child is often fortunate enough to be sent to a child guidance clinic or to come to the attention of his counselor at school, and is frequently helped.

In his way the quiet child may be trying to say the same things to us as his noisier brother or sister. The over-shy, withdrawn youngster who sits apart and does not enter in is the child about whom we should show real concern. He may be finding life a bit too hard to meet and must have our help before he withdraws more deeply into a private world which is more satisfying to him than real life as he has found it.

Good children may be afraid

Many children who are "good" are really unsure of themselves. They have lost or failed to develop self-confidence. Such boys and girls would like to be part of the group, but they have become afraid to move toward other people. They often stand on the edge of the group, looking wistfully at the others, afraid to enter in. Sometimes these youngsters have parents who have set standards which were too high for them to meet and have then punished or scolded them for their failures. Many a "good" child is so overwhelmed with a sense of failure that his only recourse is to sit quietly and not get involved in an activity in which he may again fail. As one boy said to his teacher when she noticed that his nails were bitten to the quick, "I guess I do it when I'm scared." This boy always sat very

quietly and politely in his church school class.

Sometimes both teachers and parents put so much emphasis on being "good" that a child develops a conscience which works overtime. Such a child becomes so fearful of doing wrong that he is afraid to take any chances or use any initiative. He must look always toward a grown-up for reassurance. He needs help to free himself from his over-developed fear of wrongdoing. This is particularly difficult if a child has been taught that the only sure way to secure the love of his parents or the approval of his teacher is by conforming to "good" behavior which allows no leeway from the normal behavior of growing boys and girls. It is frightening to a child to fear that what he does may cost him, even temporarily, the love of his parents or the approval of his teacher. This is why we do not say to a child, "I will not love you if you do that." It is too costly to barter love for behavior.

Good children may face actual handicaps

Then there are good children who are troubled because of an actual situation which they cannot meet. A child may be competing with brothers or sisters, classmates or children on the block who far outmatch him. In our church school we may also have some children who really are rejected and unwanted at home. More often we will have children who are troubled or hurt through the lack of understanding of grownups.

Most parents love their children but many do not understand them. Often a parent and a child get off to a wrong start together because of differences in personality which lead to tensions between them. A quiet and active parent may become impatient with a slow-moving, plodding child. Such a child's only defense may be to close up within himself. Or there are children whose parents, in the very desire to have fine youngsters, expect so much that a child at home hears nothing but criticism. Such a child may develop a poor opinion of himself which results in a loss of self-confidence.

Children differ in basic characteristics

But not all quiet children have acute problems; they may be quite well adjusted. How are we as teachers to tell the difference? We are learning much today about the characteristics which come with us into the world. Even at birth, babies are very different one from the other. There are



Many children who are "good" are really unsure of themselves. They have failed to develop self-confidence.

Edward Wallowich

Such boys and girls would like to be part of the group, but they have become afraid to move toward other people.

youngsters who are born with much energy and drive, who cry lustily and suckle with vigor. There are others who are quiet and placid from birth, reacting with less energy drive, whether it be to hunger, the flashing of a light, or the sound of a loud noise. There are babies who are so excitable that they startle easily, and others who are so placid that they must be aroused even to nurse. These basic characteristics stay with a child through life although they may be heightened or minimized by the experiences which life brings.

We need not worry about a quiet child who is able to enter into the activities of the group with apparent happiness and pleasure. If a child seems relaxed and comfortable with the other boys and girls, if he can take his share of the work and play and can relate himself to one or two friends, if he is alert and responsive to you as a person, you need not worry, even if he does not ask many questions nor talk frequently in class.

For such a youngster the leader may need to make opportunities to draw him into active group participation and responsibility, for he will not push himself as more aggressive children will do. But when the op-

portunity is offered he will usually carry it well and eagerly. He may not make friends as quickly as some of the others, but he usually becomes a well-accepted, well-liked member of the class. We can help these healthily quiet youngsters to find their places in our group without trying to turn them into outgoing young extroverts.

Teachers must understand their pupils

As church school teachers we cannot be content just because we have had a "good day" in which everything went smoothly. We need rather to ask: what has the class today meant to each of these children? A child who is unhappy inside himself is not free to learn. We cannot reach him until we help him with his real problem. A "good" child may not be listening at all. He may be daydreaming in a far-off world in which he is a hero, and where no one tells him he is clumsy or slow or bad-tempered.

We may be telling a child to love and honor his mother and father when the child feels unloved and unwanted in his family group. We may tell a child that it is wrong not to love a brother or sister, and leave him wrestling with feelings of guilt. He

has felt that he would like to hurt his younger brother, who seems to get all the love and attention which he himself craves from his father and mother. His thoughts seem too wicked to be faced. So he withdraws from reality, going through the motions of being "good" while, inside, his hurt and his unhappy feeling are piling up to escape later in ways which will be unavoidable but not healthy.

Teachers can help unhappy children

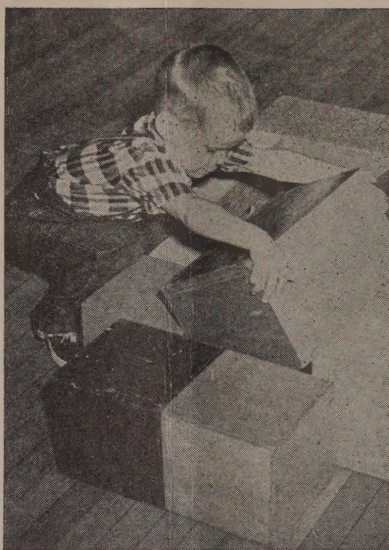
How can we help such a child? First of all, as teachers we ourselves must learn to accept the fact that all of us have feelings which are not always "good" in themselves. Feelings of jealousy, of being left out, of failure and discouragement, are universal. Even feelings of not loving those we feel we should love will creep into every normal life from time to time. They are not wicked or wrong in themselves, but are part of the struggle which every human being must have as he tries to find himself in relation to other people.

Feelings of unhappiness and lack of self-confidence creep into everyone who does not have enough support and love and affection from other

people. A child must develop a feeling of trust in others before he can develop confidence and a belief in himself. He must also have experiences with success if he is to be able to handle the feelings of jealousy and failure in comparison with someone else. The overly good child is often the one who has not had enough experience with real success.

It is very important for us as church school teachers to learn to accept, as Jesus did, the real feelings of members of the human race. We must so teach that our boys and girls can learn to face their unhappy and hurtful feelings and replace them with positive feelings toward themselves and others. We can help each child to experience warm, kindly relationships through his church, and find ways for him to be successful. These things help him to develop that confidence which frees him to go out toward other people. Jesus spoke with great wisdom when he said, "Love thy neighbor as thyself."

Children gain self-respect through little things. Mary may read well. Jimmy may express himself in words. Beth may take the attendance, and shy Peter collect the offering. Nora may draw pictures, Ethel may sing, and Nathan play the piano. Each child has something to give, and it is our task to draw each child into his place in the sun with an opportunity to do and to feel pride in the doing. This means that we must not set our standards of achievement so high that boys



In the church school a quiet child may find a haven where he feels safe. *Clark and Clark*

and girls can never reach the goal. It means, too, that the goal must be different for different children.

We can also help children to express their real feelings through comfortable discussions in which they learn that they are not alone in having unhappy thoughts or problems to face. As a group we can talk through ways of meeting problems, although it is usually best to focus on a child in a story, or on an incident experienced by many children, rather than on the personal problems of a

particular child. We can help children to see that it is not the problems we have but the way we try to meet them that is important.

Through painting and work with clay or other activities which need the use of hands or body, we can relieve tensions. Through dance and dramatics, we can often help boys and girls to express feelings which they cannot put easily into words. But we will have success with these ways of doing things only if we believe in them. If they are done routinely they will fall flat. We, too, must learn to gain release for our own feelings and tensions and to face them as we want the children to learn to face their true feelings with us.

In the church school program, not only on Sundays, but during the week, many a quiet, inwardly unhappy child may find a friendly haven in which he feels safe. We are in a position, too, to help the other children to understand the need of a child for the friendship of other boys and girls, and can teach them how to draw a shy child into their activities with a friendly welcome. There are few places in which boys and girls are helped to be kind one to another. The atmosphere of the church school can be one of great importance in breaking through the shell of the overly "good" child. If we can help those children who need us most to come to church school and there to find themselves, then our religion will be a redemptive one indeed.

Try a Bible hymn festival

by Carl R. KEY

Executive Secretary, West Virginia Council of Churches, Charleston; formerly on the staff of the Committee on the Use and Understanding of the Bible.

BIBLE HYMN FESTIVALS are being held in many communities and are bringing to thousands of people a new appreciation of the Bible and a new interest in studying it. These are held under a great variety of circumstances. They have been conducted by single churches, by several churches in a neighborhood, through the cooperation of churches of a county or trade area, and in connection with special church gatherings.

Christian Education Week, Advent, Youth Week, Lent, the post Easter and Pentecost periods, assemblies, institutes, conferences, and conventions have offered occasions when hymn festivals may be held. Reformation Sunday, Universal Bible Sunday, and anniversaries also are favorite occasions for them.

A Bible hymn festival was organ-

ized in ten Western North Carolina counties in the winter and spring to launch the Second Ecumenical Institute held at the Methodist Assembly, Lake Junaluska, North Carolina, June 2, 1957. The planning was done by a Festival Steering Committee of eighteen persons from denominational offices, councils of churches, ministerial associations, and the assembly staff. Festival sponsors from these groups, schools, colleges, and business concerns and publicity media participated. Local chairmen in eight community, metropolitan, and county areas were in touch with the churches and choirs personally to enlist them in advance.

Dr. Ralph Waldo Lloyd, President of Maryville (Tennessee) College, the speaker, said: "This service in which we participate as a hymn festival is an illustration of how much unity we have in the hymns we love and in the values of praise. Here tonight we sing together, regardless of our confessional connections, hymns written by people whose own churches are different from all of ours, but there is a unity in the singing of Christians which overreaches denominations and nations, language, and generation."

Another Bible hymn festival was held as the public service of worship at the 94th annual Pennsylvania Sunday School Convention, October 3, 1956, at West Chester, Pennsylvania. The West Chester State Teachers College choir, directed by Prof. Arthur E. Jones, led the singing. All the hymns in "Ten New Hymns on the Bible" were used. Dr. J. Carter Swaim, Executive Director, Department of the English Bible, National Council of Churches, addressed the audience on the theme "God's Word Made New." More than 2,500 persons made up the choirs and the congregation.

Another festival was held in the Fine Arts Building of the University of Georgia, on January 8, 1956. It was conducted by John Finley Williamson of the Westminster Choir College of Princeton, New Jersey, who led the combined choirs of the fourteen churches of Athens, Georgia, and the University of Georgia. The festival was sponsored by the Athens Ministerial Association, the University of Georgia Religious Association, and the Committee on the Use and Understanding of the Bible of the Georgia Council of Churches. It was a continuation of the World-Wide Bible Reading emphasis from Thanksgiving to Christmas in that community.

A festival was held in the Manassas, Virginia, Church of the Brethren on July 29, 1956, by fourteen Baptist,

Lutheran, Evangelical United Brethren, Brethren, and Presbyterian Churches. It was sponsored by the Prince William County Council of Churches and the Virginia Council of Churches.

Churchmen hold festival

A "Bible Song Service" was held at the "Churchman's Bible Breakfast," Sunday, December 11, 1955, by the United Church Men's committee of the Tacoma Council of Churches and the Tacoma Breakfast Club, Tacoma, Washington. The service of worship featured an invocation, Bible song service, devotions, and a message by a layman, Mr. Charles Bryant, on "The Bible—Our Guide to Life."

The Pasadena, California, Council of Churches held a festival in observance of Reformation Sunday, October 24, 1954, to commemorate "Our Protestant Heritage." The service marked the opening of Religious Emphasis Week in the community, during which ministers of local churches spoke in many of the civic clubs of the city. The general theme for the observance was "The Hope of the World," based on the hymn of the same title by Dr. Georgia Harkness.

Such festivals may either launch or close ecumenical observances or a special program of Bible study. For example, the Bible hymn festival held at Lake Junaluska, North Carolina, described above, launched the series of ten workshops at the Second Ecumenical Institute sponsored by the Southern Office of the National Council of Churches. It also furnished the background for ecumenical Bible study done on a small group basis by the entire Institute.

Where to find leadership

In nearly every church and community there are musicians, singers, and instrumentalists who thoroughly enjoy giving their time and talents

to the preparation and conducting of Bible hymn festivals and similar programs. Not only churches but schools, colleges, music clubs, and choral societies offer leadership. Committees can be formed by the clergy, leading laymen and women, choir, chorus, orchestra and glee club directors, organists, trumpeters and trombonists. Organized choirs, glee clubs, choruses, and the music-loving citizens can be drawn into a massed choir of almost any desired size. The leadership is easy to find if a good steering committee is organized, with an energetic leader, to plan and promote the festival.

Anthems and hymns, mostly the latter, old and new, found in the church hymnals or in special publications, are the first source for materials. The booklet "Ten New Hymns on the Bible" is basic material. It was published in 1952 by the Hymn Society of America, 297 Fourth Avenue, New York 10, N.Y., in connection with the presentation of the Revised Standard Version Bible. This notable group of hymns on the Bible can supplement and greatly enrich our worship. The hymns are set to familiar music. The ten writers represent eight communions. The booklet gives interesting facts about their authorship. The church hymnals of all denominations offer large collections of hymns based on Scripture texts or close paraphrases of them.

The Committee on the Use and Understanding of the Bible of the National Council of Churches and the Hymn Society of America have jointly prepared *Helpful Suggestions* on how to organize a Bible hymn festival. Free materials in kit form are distributed from the regional offices of C.U.U.B.: Box 179, St. Louis, Missouri, and 1095 Market St., San Francisco, California. The materials may also be obtained from the central office of the C.U.U.B., 257 Fourth Ave., New York 10, N.Y.; and from the West Virginia Council of Churches, 612 Virginia St., East, Charleston 1, West Virginia.



Nearly 200 musicians from Western North Carolina presented a Bible hymn festival at Lake Junaluska, launching the Second Ecumenical Institute held there. *Waynesville Mountaineer*

Churches join in helping families

by William H. GENNE

Executive Director, Department of Family life,
Division of Christian Education, National Council of Churches.

CHRISTIAN education has discovered families. Several denominations have prepared new curricula based on home-church cooperation. Family camps are being promoted alongside of the traditional youth camps and summer institutes. Family nights, using a variety of patterns, are being offered by local churches.

Pastors, too, have discovered families as families. In increasing numbers, pastors are devoting more time to pre-marital and marital counseling. Sermons are becoming more realistic in stating the relevance of the gospel to day-to-day living in homes.

These trends are in the right direction, but the more Christian educators and pastors become aware of families the more they sense that individual programs are inadequate to meet the needs and opportunities offered by today's families.

When we consider our families and their members at their various ages and stages, we are confronted by a complex combination of problems which threaten to overwhelm an individual church in its efforts to promote Christian living.

Youth and preparation for marriage

The youth group of an individual church reaches a mere handful of the hundreds, and often thousands, of students in a high school. All of the Protestant churches put together probably reach one out of four, in some communities less than one out of seven.

While public schools usually try to represent respectable middle-class morals and values, their cautious neutralism on religious matters often leaves the "moral and spiritual values" without an interpretation of reality that is specifically Christian.

And further, while respecting what

the schools are attempting to do officially, we need to be "as wise as serpents" about the extra-curricular influences of the teenage peer group. When our Christian youth are in such a minority we must not be surprised when some of them yield to the pressures of the majority. The constant pressure for late hours, dimly-lit dances, trips to house-parties, experimentation with alcoholic beverages, sex, and hasty marriages makes for an explosive combination.

In the face of all this, what should we be doing?

The first is to recognize the limitations of any one church and any one pastor to do the job alone. The second is to be smart enough to cooperate with other concerned Christians to meet the challenge.

The turbulent years of adolescence are questioning years. We should welcome the questions of young people about themselves and the whys and wherefores of morality as signs of healthy growth. We should provide courses in physical and emotional development during adolescence.

To provide the best leadership and strongest influence, the Christian churches of a community should do this together, as has been done by the Council of Churches in Toledo, Ohio.¹ There is no denominational anatomy of adolescent development.

When young people have been helped to answer their factual questions fearlessly and honestly, then they are in the mood to face the moral and ethical implications of those facts. If they have faced the ethical implications together, they are in a position to begin to build codes of behavior and to learn how to apply them. This

is especially difficult when their standards and codes are those of a minority group.

It is at this point that our young people need the moral support of as large a group as can be mustered. While we all admire the inner-directed man of conviction, it is only common sense to recognize that anyone, and particularly a youth striving toward maturity, is strengthened by the moral support of his peers.

This is where church cooperation is important. The larger the group involved in the process of education and the formulation of Christian ideals and practices, the greater the effectiveness of the process.

Physicians, psychiatrists and other professional leaders in the community who tend to become weary of the repetitious requests of local church groups will respond with renewed and hearty enthusiasm when they are asked to help with a sizable group with a strategy for effective action.

Cooperating Christian youth and parents, often working in and through the P.T.A. or other community groups, can strengthen the school administration in their efforts to provide more adequate courses in personal and family living and to revamp programs of recreation and social life.

Engaged couples

The busy pastor can hardly spend eight to twelve hours in pre-marital counseling with every couple he marries. Even if he did, it would be a questionable use of his time, since much of the material he covered would be repetitious.

Classes and forums for engaged couples can cover the basic materials of husband-wife adjustments, money management, and in-law relationships, without infringing on the pastor's relationship to the couple.

Indeed, the pastor is freer to be more of a pastor when he doesn't attempt to be an expert in home economics, sex hygiene, and all the rest. When the pastor cooperates with his fellow pastors they can collectively set up a class for engaged and newly-married couples that provides expert leadership in these specialized fields. When this is done, each pastor is able to devote more time to his distinctive ministry to each couple as a unique couple.

Such classes are having marked success in Chicago, Detroit, Flint, and in an increasing number of county centers for more rural communities.

Expectant couples

Newly-married couples are usually

¹See the article, "Marriage Education in Toledo," in the April 1956 *International Journal*.

preoccupied with the launching of their marriages and the many new adjustments of husband and wife.

When the wife becomes pregnant the couple faces a new experience. Again there is a great body of material common to every pregnancy, such as an understanding of the hygiene of pregnancy, nutrition, and exercise. If these are not provided by some health education organization in the community, the churches should either stimulate the proper agency to provide them or organize such a class itself. Cooperatively the churches can secure expert medical resources.

In classes provided under church leadership, there can be an exploration of the spiritual attitudes of the couple, in accepting or rejecting this "act of God," and in facing the opportunity to share with God in the creation of life.

A pastor who cooperates in such a program will find his pastoral ministry to expectant couples deepened and enriched. As one pastor put it, "After these couples have been in a class they are more willing to talk at a deeper level. We can get down to brass tacks more quickly."

Parent-child relationships

Many pastors resent the demands

that P.T.A.'s and child study groups make on the time of their church families. These pastors often fail to see that such groups earn and deserve the loyalty of the parents because they are meeting the paramount need of the parents.

The Church of the Master in New York City sends a church visitor into each home in which there is a new baby to help the new mother with any of the one hundred and one skills of baby care.

Where such individualized service is not possible, groups of parents can often get together to share experiences and help each other. When all of the churches of a community cooperate, the best professional resources in the community can be attracted.

Many churches sponsor parent-training cooperative nurseries which not only give the pre-school child a socializing experience, but also provide parents—father and mother—with helpful experiences and information about their child. Such nurseries are usually more feasible, financially and in terms of leadership, on a cooperative basis.

Groups can be formed for the various age groups, up through parents of adolescents, providing a meeting point for common interests.

Husband-wife relationships

One expert in the field of pastoral counseling has said that a minister of a local parish who spends more than twelve hours a week in counseling runs the risk of neglecting other responsibilities of his charge. Any pastor who earns the confidence of his people could usually spend at least twice that amount of time working with his families. Yet it is safe to say that much need for counseling could be avoided by an active and continuing program of education, and time could often be used more effectively in group counseling.

Effective education and group counseling can often be done better on a cooperative basis. The community resources—physicians, lawyers, social workers, and related professions—can be mobilized for greater efficiency.

The community

We must never forget that our neighborhoods are not built along denominational lines. Our Christian families often are in the minority as they face the pressures of "keeping up with the Joneses," conforming to community mores, and other social practices.

When families get to know each
(Continued on page 44)



Mr. and Mrs. Genne and their children enjoy many common activities. Here they are making jewelry and leather objects, and are working on other handicrafts.

Dan Levi



In a camp a leader has the opportunity to know campers as they really are.
Bill Smith

Church camping

by Franklin I. SHEEDER

Executive Director, Board of Christian Education and Publication, Evangelical and Reformed Church, Philadelphia, Pennsylvania.

ORGANIZED CAMPING in the United States is nearly a century old. Like many other valued traditions in our American life, it originated in New England. Although the church is today much involved in camping, it was not the initiator of the movement.

In 1861 Frederick William Gunn, who operated a boys' school in Washington, Connecticut, responded to the wishes of his pupils and took the entire student body on a two-week trip to a nearby spot along the Atlantic seaboard. The days were spent in boating, sailing, hiking, and fishing. So successful was the experiment that it was repeated at two-year intervals

for nearly twenty years. Organized camping began with a school for boys simply moving out-of-doors for a few weeks in the summer.

It was not until 1876 that the first private camp was organized. Interestingly enough, this occurred through the efforts of Dr. Joseph Rothrock, a physician of Wilkes-Barre, Pennsylvania. Dr. Rothrock was interested in forestry and conservation, and was eager to assist frail boys to become rugged by living in the out-of-doors. He established a camp on North Mountain in Luzerne County where, from June 15 to October 15, he assembled twenty boys and five leaders for a "school of physical culture."

The first church camp was established by the Reverend George W. Hinckley, a pastor in West Hartford, Connecticut. In 1880 Mr. Hinckley took seven boys from his church on a camping trip to Gardners Island, Wakefield, Rhode Island. He recognized that camping would give him an opportunity to know his boys better and thus exert a greater influence upon them. He later founded the Good Will Farm for Boys in Hinckley, Maine, and developed a regular schedule of activities which included religious and educational morning program; an afternoon program of swimming, baseball, and tennis; and singing, talks, and various forms of entertainment in the evenings.

The Y.M.C.A. entered the field of camping in 1885. Sumner F. Dudley, of Brooklyn, New York, took several members of the Newburgh, New York Y.M.C.A. on an eight-day fishing, swimming, and boating trip to Pine Point, on Orange Lake, six miles away. Dudley became a full-time worker for the Y.M.C.A. in 1887 and spent most of his time organizing camping trips for boys or getting other people interested in the camping movement. His last camp on Lake Champlain near Westport, New York, was renamed Camp Dudley in his honor, when he met an untimely death in 1897 at the age of forty-three. This camp is said to be the oldest organized camp still in existence.

The varying emphases in camping

Hedley S. Dimock, who has written extensively on the camping movement and has had considerable influence upon the movement's development, especially in the field of Y.M.C.A. camping, has said that organized camping has passed through three stages so far as its main emphases are concerned. He calls the first the *recreational stage*, which extended roughly from 1861-1920. Those who were responsible for camping in this period were motivated chiefly by a desire to provide boys with a better way of spending their summers than to loaf or get into mischief in the city. The main purpose was to provide wholesome, healthful fun with "roughing it" in the out-of-doors. Moral and spiritual values, which were held in high esteem by most of the early camping leaders, were supposed to be caught rather than to be consciously taught.

The *educational stage*, according to Dimock, was characteristic of the pe-

riod from 1920-1930. The effects of the progressive education movement were felt in the camping enterprise. During this period the individual needs of the child were stressed, with the result that camping came to be regarded as supplementary to the enlarged public school curriculum. That personality, character, and spiritual growth are to be taught consciously rather than to be caught unconsciously, was the major concept that characterized program planning during this particular decade.

Dimock's third stage of development is known as the period of *social orientation and responsibility*. This is the period in which we are now and which had its beginnings around 1930. The view which dominates current thinking is that ideally camping is an experience in group living at its best. It is held that the individual camper can develop independence, self-control, and self-reliance as he helps to plan and accept responsibility for his own way of life day after day in a camping situation. Camps today are trying to adapt themselves to the needs of the child or youth instead of remolding him to fit into the ways of the camp.

Church camping and the camping movement

The church was slow to recognize the values inherent in the camping movement. It was not until after the twentieth century had gotten well under way that the church began to give serious attention to camping as a means of furthering education in Christian faith and life.

At first it was the interdenominational camps which attracted the attention of Christian people. The camping program of the old International Sunday School Association, later known as the International Council of Religious Education, developed considerable interest on the part of supporting denominations and agencies. Camp Winnepesaukee in New Hampshire, Camp Kanawake in Pennsylvania, and many other interdenominational or state council camps in various parts of the country are still remembered gratefully by persons in their middle or later years because of the inspiration and solid training for Christian living received at these centers.

It was not until the 1920's that the denominations began to enter the field of camping. During the past thirty years practically all the major denominations, and many of the smaller ones as well, have developed camping programs. This has resulted in a

gradual decline in attendance at interdenominational camps, while denominational camps have had a remarkable growth. For example, nine Protestant denominations which had a total enrollment of 1,000 junior high campers in 1930, reported 165,000 in this age bracket in 1950. Through camping, Protestantism has discovered a new and significant means for broadening the base of Christian education.

Camping in Christian education

Church camping is now considered an integral part of the total Christian education program. We recognize that some aspects of Christian faith and life can be learned best at home, other aspects should be taught in a local church, and still other aspects can best be learned through the experiences that are unique to a church camp.

In the first place a church camp provides an exceptional opportunity for controlled Christian living. It is a noteworthy fact that in a camp only one week in duration Christian leaders have at their disposal more of a particular camper's time for directed study, discussion, meditation, recreation, and creative activities than is provided over an entire year in the typical Sunday school.

Moreover, a camp that is properly conducted provides features that are unexcelled for purposeful learning. Spending large blocks of time in the out-of-doors tends to awaken the interest of persons of all ages in the wonders of nature and the marvels of creation. This may well be the beginning of a new awareness of what the psalmists and other religious thinkers long since discovered as one of the avenues of approach to the Creator God who is over all, and in all, and through all.

In the second place, the church camp provides an experience in group living that is without parallel. The camper soon learns that whatever his individual preferences and peculiarities may be, these must be sublimated in the interest of the harmony of the group as a whole. This does not mean that individual worth is minimized, but rather that the individual begins to discover his true worth as he develops his interests, potentialities, and abilities in relation to and for the benefit of the entire group of which he is a part. This can become a genuine experience in democratic living, which is basically an extension of the Christian concept of brotherhood.

Church camping provides an experience in personal discipline which is of great value. Simple food, wholesome physical exercise, a well-bal-

anced program of rest, study, worship, fun, work, discovery, and useful activity help the camper to understand the importance of disciplined living. For some this is one of the most important lessons that need to be learned. For the child who has been pampered at home, a well-regulated camp experience may at first be a sore trial, but anyone who has had any experience in camping knows what marked changes have been wrought in certain individuals who have had the stamina to withstand the first blows to their egos by cooperating in a carefully worked out schedule to which all are committed.

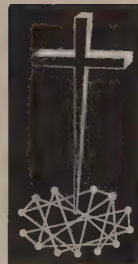
The more recent developments in church camping offer still greater opportunities for growth in Christian living. Greater advantage is being taken of the unique possibilities that the natural environment of camping provides. These include learning to construct simple shelters; planning and cooking meals in the out-of-doors; using native materials and designs in crafts; exploring and finding new expressions of God's creative power in age-old rocks, in flowing streams, in the stars and their movements, in tiny mosses at one's feet; and, most important of all, relating all of these experiences to Christian ideals of living.

Camping has often been the means of giving new direction to children, young people, and adults as they faced the implications of the Christian gospel. It has deepened Christian faith, extended spiritual horizons, increased biblical knowledge and appreciation, awakened an awareness of social obligation and responsibility, helped to develop a new understanding of Christian fellowship, has been instrumental in developing a sense of Christian vocation, and has deepened Christian commitment.

In light of these facts it is only natural that the forces of Christian education should be vitally concerned with the camping program and should be anxious that its future developments be carefully guided so that it may yield greater and more abundant fruits than have yet been realized.

At this time of the year each local church should be completing its plans for a summer camping program. Many of its children and young people should go to camps and conferences. Those who cannot go to a resident camp should have the opportunity to attend a day camp. Many of the adults may be able to go to family camps and leadership conferences. By extending its program during the summer to include such opportunities for Christian education, a church can greatly increase its contribution to the lives of its people.

Let the individual contribute



by Peter Gordon WHITE

Editor-in-Chief, Department of Sunday School Publications,
The United Church of Canada, Toronto.

about his visit with Mary and Martha.

The whole thing was over in about six minutes. It took just a couple of minutes for the teachers to "restore order." They were very pleased that the children had "had a visit" out of which they seemed to have quite a few ideas about "being kind to visitors." Some began to see that it might be possible for a teacher to get out of the way so that individual contributions could be made and learning could take place.

Each person has special needs

In order to get himself out of the way so that members of a group may participate, a teacher must understand what ought to happen in a group. He must also recognize that immature, as well as mature, contributions must be accepted as part of the learning process. The responsible leader will find his joy not in the brilliance of his own contribution, but in making it possible for each member to contribute to the growth of the group and of its members.

No matter what the age—children, youth, or adults—a group is a cluster of persons, each having individual needs and interests. The leader will seek constantly to understand the needs and interests of each member. Only by doing this can the leader keep himself out of the focus of concern and direct his efforts toward helping the persons in the group. Only so can he accept each individual as he is and his contribution as something of value to the group.

It is by losing himself in his interest in the members of the group, in his love for them, and in discovery of their potentialities, that the leader finds himself in the most helpful and enjoyable relationships with the group. This search for understanding must be carried on quietly, without announcement, and it will lead him into relationships outside the classroom and into the home, as well as into careful observation in the classroom.

The group itself has needs and goals

A group as an entity in itself has needs and goals, as well as do the individuals. It might be said that the purpose of a church school class is that each individual may come to know, love, and serve God as revealed in Jesus Christ through the redeeming fellowship of the church.

This large goal must, of course, more often be sharpened into specific purposes such as how to be kind to visitors, or what it means to be Christian in senior high dating, or finding

A CARTOON captioned "Any further questions?" pictures a platform speaker with smoking revolver in hand, his first questioner dispatched. Most of us don't carry firearms, but there are other weapons just as deadly and effective for killing individual contributions. In our kind of society there is prestige value in being quick on the draw, but even those of us who have no concern for prestige in parliament or for power in a labor union sometimes kill the contributions others may make to the advancement of an idea, the enrichment of a group, or the maturing of an individual. This is all the more tragic because we seldom intend to do it.

A visitor moves to the background

An actual incident may show how leaders can either frustrate individual contributions and thereby get in the way of the learnings they desire, or elicit individual ability to participate in the learning program.

Some kindergarten teachers arranged for the minister to visit their youngsters one Sunday morning. The teachers were eager for participation by the group, but almost every move they made defeated that outcome. The theme of the session was "being kind to visitors." At a prearranged time the minister knocked on the door and was received as "our visitor." The youngster who opened the door had been carefully coached. So had all the others. They were seated in rows with military precision. Adult helpers were deployed at strategic locations.

Up front an attractive and intelligent young woman concluded her Old Testament story. She was aided by her helpers who shushed down some

questions from interested individuals. The "visitor" was then invited to "tell us another story that will help us to be kind to visitors." The children did not have to be shushed. They were obviously pleased and impressed by the presence of an adult male, clergy category.

The minister was no expert with children, but what he did delighted the children and dismayed the teachers who had prepared so carefully for his coming. He selected a leader who was crouched on a kindergarten chair mid-point of the middle row and asked for that seat. The confusion was inevitable and immediate. Everybody shifted. There was talk and laughter, some pushing and many personal greetings. By the time the minister was seated, conversation was well underway.

At the beginning there was no talk about how to be kind to visitors. The children and their minister were too busy visiting.

"I know your brother," said one youngster. "Do you know him well?" The minister had no brother, but he recognized a bid for relationship from a five-year-old. Others took up the lead. The talk turned to uncles. Uncles often came to visit. When people visit there are lots of things children could do to be kind and helpful.

The conversation moved and so did the children. They were all around. Some were still seated. Many visited with their neighbors as well as with their minister. Knowing that the children had heard the Mary-Martha story, the minister observed that Jesus liked to visit. The rest of the story was recalled to him by the children, and there were lots of answers to the query, "What did Jesus like most

vocation in one's occupation. The group probably assumes some responsibilities in the church, community, and world, and these are also a part of the group goal. The fulfillment of these and other goals is part of the "curriculum" of the group, fully as much as listening to what the teacher may have to say.

These goals cannot be achieved by the teacher. They must be achieved, if at all, by members of the group. The leadership must be such that the teacher gets himself out of the way of such achievement and helps the group itself to achieve. This calls upon every individual to make the best contribution possible.

The group must preserve itself

Even while it is meeting the individual needs of people, and even while it is working out its purposes, the group is engaged in preserving itself as a group. Dealing with the inhibiting fears of some members, for example, is a maintenance matter. So too is the problem of containing the knowledgeable manipulator, or the aggressor, or the babbler, bandwagon-jumper, belittler, blindfish, and blocker.

As the group recognizes that these are not descriptions of members so much as roles which any of the members may assume under different circumstances, the group is engaged in that kind of self-preservation which can become its salvation. It finds that more mature roles are possible, and that as circumstances change its members can assume the helpful functions of catalyst, proposer, clarifier, weigher, explorer, mediator, synthesist, formulator, programmer, gatekeeper. One can take the pulse of a group by noting the number and kinds of roles each member plays in the course of a single session.

Again, the leader cannot maintain a group. He can regiment persons into some semblance of order through imposed discipline, through enlisting of loyalty to himself as a person, through personal charm, or through fear. But the group will fall apart as soon as this artificial reign is removed. Group maintenance comes from within, as the members come to understand the group and their relationship to it, find acceptance in it each for his own worth, and as each accepts responsibility for the group tasks.

The leader must help this to happen and keep himself out of the way so it can happen. As each accepts his responsibilities and makes his contribution, he moves from immaturity toward maturity, achieving self-understanding and confidence.

The good leader is a good steward

A good leader is a good steward of the talents each individual brings to the group. The discovery and development of human potential is one of the most exciting fields of effort one could choose. Positions are open in every church school in the country for the kind of person who sees members of a group as persons of worth and dignity and knows how to make available the resources of his own life to help them achieve selfhood.

The leader as a good steward will first understand himself. As a "redeemed Christian" he has only to examine himself to know that while his redemption is real it is also in the process of realization. Like those gathered at Pentecost, he is added to the church because he is "being saved." Therefore he will be sensitive to the fact that each child, youth, or adult in the group is in a similar state of spiritual tension. He comes with needs that can be seen and needs that are largely unseen. These latter are manifest gradually, if at all. They may not even be known to the individual, yet they are the driving forces for much of his behavior.

The leader must understand himself as one in need of growth and fulfillment if he is to lead his group to fulfillment. He must be in the group as one ready and eager to grow with the group, letting his contribution be accepted for whatever it is worth, along with contributions of other members, if he is to keep himself out of the way of the growth of all.

To think of people in this way is to have a profound respect for the mystery of being. Sometimes the inti-

mate individual needs of persons are called their "hidden agenda." That phrase may be misleading. It may suggest an act of will where none is. The junior boy whose father is away from home is not primarily trying to upset a teaching session when he projects his own needs into it, but he may be unconsciously opening a way for the larger purpose of a church group to be realized. A member of a youth fellowship who fails to make a sustained contribution to the goal projected by the group may, nevertheless, have a pressing spiritual need for fellowship with his peers of both sexes.

Leaders find the gospel relevant

Continuously, the church leader finds sustaining confidence in the fact that the gospel is addressed to the condition of man as he is. The Good News of God's love in Jesus Christ is relevant. It does not have to be made relevant, only demonstrated in its relevance.

To be a Christian leader implies that one is fruitfully appropriating his Christian heritage: knows what happened at Pentecost, how it came about and is coming about, and has found in Jesus Christ the source of personal peace and spiritual power. It implies an impulsion to witness to this heritage, to transmit it and be transformed by it. When this is undertaken by a leader who is sensitive to the struggle of the soul common to us all, old and young, the individual in the church group finds himself able to yield himself up in trust, sensing the acceptance with which God accepts him as an individual.



Group maintenance comes from within, as the members come to understand each other, find acceptance in the group, and accept responsibility for its tasks.

Bill Smith

Make calling a celebration

By Richard and Anna Lou SHANOR

Mr. Shanor is Associate Professor of Religious Education, National College, Kansas City, Missouri.

This article is based on the experiences of the authors in several churches. The best of those experiences have been presented as if they had come in one situation, in order that the story be as simple and helpful as possible. The churches have been left anonymous to avoid the complications of identifying the contribution each has made to the ideas presented.

The Editors

THE TEACHERS were convinced that a visit in each pupil's home would be a good thing. It was therefore surprising to discover that only one had actually made any calls during the year, and that she had gone only to the home of her "problem child."

The teachers had agreed on the values of visiting. They knew that: (1) A home visit would help build a friendly relationship between teacher and parent. (2) It would make the class member feel important and assure him that the teacher was interested in him, not just in the lesson materials. (3) It would provide insights into the home environment. (4) It would help the teacher relate the lessons to the pupil's interests by making him more familiar with the child's or youth's brothers and sisters, hobbies, and pets. (5) It would enable the teacher to acquaint the parents with the church school program and make them feel a part of the teaching team. (6) It would open the door for future friendly conversations between parents and teacher concerning the pupil's problems or attitudes toward church school.

The teachers had various reasons for their neglect. "I've known most of the children in my class all their lives." "It doesn't seem very urgent for me to make visits there." "But I'm still fairly new in town. I dread the thought of calling on people I

haven't met." "I've been meaning to get out and visit, but there is something going on every night. When can I find a free evening that would also suit the parents?" "I can imagine how welcome I'd be if I interrupted anybody's favorite TV program!" The teacher who made the one visit wondered if her other pupils might have the same misgivings about her visits that they have toward school report cards.

It was clear that home visitation, however desirable, was still a distasteful duty. But because the teachers were sincerely interested in doing a first-rate job of Christian education in their church, they really wanted to find a way to do home visiting.

"It would be lots easier to knock on a stranger's door if they were expecting me," Mrs. Johnston remarked. Mrs. Andrews said that perhaps they all needed moral support. "Do you suppose a group of us could go out visiting the same day?" she asked. "Of course!" the others agreed. "That would make it a celebration instead of a chore!"

Plans for a church school teachers' Visiting Day began to take shape. The Board of Education was asked to work out detailed plans. The Board decided that the last Sunday afternoon in September would be an ideal time for Visiting Day, because it was the opening day of Christian Education Week. At this time the teachers could give the parents information about the church school program and purposes for the coming year. Since each teacher would have from five to twelve calls to make, many of them would be unable to complete their rounds in a single afternoon. The calls were therefore divided between Sunday afternoon and the following Tuesday evening. It was felt that almost any date could be a fruitful time for visiting.

It was easy to train teachers for visiting when they knew they would

be needing that training in the immediate future. "We had talked about visiting before," our youngest teacher commented, "but this was like having a pep rally before the date had been set for the game." The teachers sensed that they were all in this new plan together, and nobody wanted to be left out.

Practice visiting, through role-playing, proved to be the most effective method of preparation. As the teachers took turns portraying teachers, pupils, and parents, they not only acquired experience in meeting a variety of situations, but they also gained confidence that their visits would be constructive.

The Board of Education sent a letter to the parents of each pupil in advance, explaining the plan and its purpose. If the parents had any preference in the time or date of the teacher's visit, they were encouraged to notify the teacher about it. Knowing that the parents and pupils understood the purpose of the visit gave the teachers self-confidence.

The teachers were provided with printed material to give to the parents: copies of their denominational Christian home magazine and attractive pamphlets containing suggestions for home teaching. While this material was less important than establishing a working relationship with the parents and pupils, it added significance to the visit and introduced resources which are frequently ignored.

The church service on the opening Sunday morning of Christian Education Week was on the theme, "Preparation for Christian Living." The service made it clear that the minister considered the educational work of the church important. The role of church school teacher gained prestige.

Before the teachers began visiting, they met together at the church for a brief worship service. (Churches in larger and more scattered communities might prefer to serve dinner at the church to the teachers and their families before the teachers begin their visits.) The Board of Education assumed responsibility for providing transportation for teachers who did not have cars.

In order to make the most of the interest aroused by the visits, a Family Night Supper was scheduled for Thursday evening following Visiting Day. An authority on Christian family life was asked to speak on the topic, "Church and Home Working Together." After his talk, the parents went into buzz groups with the teachers, where they discussed ways of carrying out the speaker's sugges-

tions. The pupils also showed their parents their church school classrooms that evening.

Following Christian Education Week, the teachers held an evaluation meeting. While the visits had been brief, the teachers believed that all six of the values they had listed in their earlier session had been attained to some degree. The foundations for permanent teacher-parent relationships had been established. Once they had become acquainted with the parents, many of the teachers found it easy to make more leisurely visits later.

The teachers were delighted with the warm welcome they had received from the pupils and their families. One teacher had been especially touched when a third-grade pupil introduced her to her parents by saying, "This is Mrs. Rogers—she's my friend."

All the teachers, parents, and pupils felt that, more than anything else, these visits had made them better friends. Not only was the Family Night Supper an unprecedented success that week, but the benefits of the teachers' visits were evident all through the year. The children, certain that their teachers would know what they were talking about, were more eager than ever to discuss their own interests and problems. Lessons became more meaningful because the teachers were more sensitive to the interests of the pupils. Teachers and parents felt much freer to discuss any difficulties which a child might be having in church school. Because of the week's activities, teachers and parents had a greater common concern for the Christian education of their children.



The teachers were delighted with the warm welcome they received from pupils and their families. They found it easy to make more leisurely visits later.

Max Tharpe from Monkmeier

PAUL reluctantly entered the nursery class for the first time. The child of a broken home, this was his first Sunday in this new church. The teacher spoke to him, and then recognizing his shyness, turned her attention to the mother. After a few minutes she offered Paul a bright red car, which he eagerly took; but when he realized his mother was preparing to leave, his eyes filled with tears. The teacher suggested that the mother "visit," and Paul's relief was obvious.

During the week the teacher had a conference with Paul's mother and learned that Paul was very negative toward most women—probably because he had been left with many

Together they help little children grow

by Ruth GUY

Leader of nursery department, Woodward Avenue
Christian Church, Detroit, Michigan



Nursery leaders can help parents accept their child's natural rate of growth.

different housekeepers during his three years of life, and each new woman was, therefore, a threat. The teacher suggested that during the week the mother talk with Paul about church school and some of the things he could do there.

The next Sunday Paul eagerly took the red car. When his mother left, Paul lay on the floor—not crying but removed from the other children. When the teacher spoke to him, however, he cried softly. She made a point of not speaking directly to him but of saying, "We're glad Paul is here." "Paul likes the red car."

The following Sunday the associate minister was asked to visit. Although Paul had nothing to do with him, his presence seemed to reassure Paul.

During the week the teacher again talked with the mother and learned that Paul had talked to her a great deal about church school. Then the teacher talked to him on the phone, saying she would see him Sunday. On his fourth Sunday Paul came in and shyly picked up the car. When his mother left, Paul, for the first time, approached the teacher and said, "Paul no cry." When the teacher offered her hand, he eagerly took it, and said, "My mommie will come back." With the teacher's assistance, Paul began to explore the other areas of the room. His adjustment to this new situation had been made much easier because his teacher and his

mother had worked together in helping him. Neither could have been successful alone.

Recognizing that parents are the real teachers of religion, leaders in the field of Christian education are constantly reminding us of the importance of our work with parents. In the few hours we have on Sunday morning we can "barely scratch the surface," but through working with parents we can strengthen and make vital our work with the children.

Sally was able to have a very satisfying experience because her parents and her teacher were concerned. She was an alert, happy child of three. Very secure, she always seemed to vibrate when she entered the room. Tight in her hand she held her purse containing her offering. She eagerly placed the coins in the small basket on the table. One Sunday when the teacher suggested putting the money in the basket, Sally said, "I'll wait."

The teacher accepted her decision but made the suggestion again later. Sally replied, "No, not now." Evidently the right time never came, for Sally took her offering money home. When the same thing happened the following Sunday, the teacher held a conference with Sally's parents to see if Sally understood why she brought her offering to the church. They felt she did and said they talked about taking money to church to help buy pictures, clay, paper, and toys. They

couldn't understand why she suddenly refused to give her money when she had always looked forward to it before.

After a few more Sundays, the teacher talked with the parents again. The few coins were not important, but Sally's uneasiness about giving them was. Finally, the mother remembered that one Sunday when they were leaving before the second church service was over she had taken the little girl to the back of the church to wait for her father who was serving as a deacon that day. Sally had been very impressed with the offering plate her daddy carried, and the teacher and parents concluded that perhaps that was the clue to why she kept her money.

The teacher talked with another parent who taught shop at a local high school and he willingly agreed to make a small offering plate for the nursery class. When Sally saw the offering plate on the following Sunday, she eagerly put her money in it and said with a smile, "It's like the one in the big church. We're supposed to put our money in this kind." This was quite important to Sally. Through working together, her parents and her teacher had helped her have a very satisfying experience of giving gladly and of feeling that she was growing.

Because Mary had few playmates her parents had enrolled her, shortly after her third birthday, in a cooperative nursery school which met two days a week. One Saturday the mother called the church school teacher; she explained that Mary would not join in the games at the nursery school and the teacher then felt it to be quite important. The church school teacher explained that many three-year-olds just want to watch, and that Mary was very cooperative and happy at church school. She also explained that the teacher in the cooperative nursery school was actually a kindergarten teacher and that the play habits of children three years old and children four and five years old were quite different.

Because the mother was obviously upset, the church school teacher took time to explain the play development of children. Children under four often prefer to play alone but near other children, or with one or two others at a time. Group games have a minor place in the nursery and children are not urged to join them until they are ready. The teacher suggested that the mother not be alarmed and that she not try to push Mary, but allow her to grow at her own rate. "But does she join in the games at church school?" the mother asked. The teacher explained that Mary, as did

many other children in the group, preferred to watch, but she was quite happy.

The mother seemed to feel better, and the teacher assured her that she would continue to try to help Mary feel secure so that when she was ready to join the games she would feel able to do so. For many Sundays Mary continued to watch the children. One Sunday when the teacher felt Mary was ready, she said, "Do you know a game you would like to play?" "Let's play 'Ring-Around-a-Rosy,'" Mary suggested. After the game the teacher talked about how it was fun to play with friends.

The following morning the mother

called to say that Mary had wanted to play "Ring-Around-a-Rosy" before her daddy left for work and that as Mary was leaving for nursery school she had said, "I can play with my friends." The teacher had been able to provide some guidance and help to parents who were upset for they felt their child was not doing what she should do. Had the mother not felt free enough to call the teacher, there is a strong possibility that a tense and unhappy situation for the child could have resulted.

There are many other examples of children's growth coming when parents and teachers work together. Tommie became more cooperative at

home. Susan began to understand her younger sister and share more with her. Ann became able to play with other children. Beth grew less aggressive. Sally learned to share and take turns. Jim grew less afraid of the dark. These things do not just happen. They are planned by interested teachers and parents who realize that our children will grow if we help them, and who are patient and work together. To an adult often the results may seem small, but when we realize how important they are to Tommie and Mary we know that they are important. Growth is gradual and often hard to see. This is especially true of religious growth.

PICKING up the telephone receiver, the listener heard an excited voice say, "We are going to have weekday religious education in our town. What shall we teach? Where can we find the right materials? How do I know what to choose?" Countless voices are asking these and similar questions. In discovering the answers let us look at some principles that are basic to choosing a curriculum for a weekday church school.

It must be a part of the total educational program of the church. First we must ask the all important question, "What do we want through-the-week religious instruction to contribute to the Christian education program of the church?" Weekday religious education must supplement what children learn in the Sunday church school, in the vacation church school, in camps, and in the home. It does not take the place of any of the foregoing. We defeat our own purposes if we merely review or teach again that which has already been taught elsewhere. As we think about a curriculum for our weekday church school we will study what already comprises the educational programs of the local churches. We will then ask what more we need to teach to realize the objectives of Christian education.

Since we know that weekday church schools must be "of the church, by the church, and for the church," it is logical that we should turn to our denominations and to our state and local councils of churches for help. They can suggest curriculum materials which are especially written for weekday church schools in relationship to the rest of the church's program. A large number of denomi-

How to choose weekday courses

by Myrtle A. McDANIEL

Executive Secretary, Greater Bethlehem Council of Churches; in charge of weekday church schools. Bethlehem, Pennsylvania.

nations have pooled resources to provide a weekday curriculum through the writing and publishing of the cooperative series of weekday church school texts. One or two denominations have written their own text books. There are a few state and city councils that have developed materials for their own use. There are, generally speaking, four areas in which these textbooks have been and are being developed. They are centered around *The Bible, The Church, Christian Living, and God's World*. Our boys and girls must have the opportunity of a well-balanced curriculum, planned for a period of years, so as to have courses in each of these four areas.

Many boys and girls we will reach may not be in any other church program. But we cannot do the task of Christian education in one hour during the week, any more than it can be done in our hour on Sunday. We

must endeavor to direct all pupils into an active participation in the rest of the teaching program of the church.

It must be coordinated with the public school program. When this is done, the weekday church school curriculum is most effective, and in turn adds richness and depth of meaning to public school studies.

Since this is true, we must search diligently for curriculum materials that are distinctly religious, yet which fit into the larger framework of the public school curriculum for the various grades. For example, when pupils begin their study of European history in school there can be a parallel course such as "Our Protestant Heritage" in the weekday church school class. The church played a vital part in the history of the nations of Europe.

In one city a weekday church school teacher discovered an unusual

interest in science among her fourth and fifth grade pupils. Upon inquiry she found unique projects along these lines in both of these grades in the public school. In conference with her curriculum committee, it was decided to take advantage of the secular knowledge her pupils were gaining in public school by using two courses in religion, "Men at Work in God's World," and "In Awe and Wonder." These courses brought out many new points of view regarding science and helped the pupils to achieve a fuller understanding of the Christian interpretation of the findings of science. Included were the new insights into the nature of God which science has brought, the place of man in carrying out God's design, and the need for relationships of love among people. This approach to the subject vitalized both the public school and the weekday church school classes.

Much of the curriculum that has been written for the weekday church school has been developed with a general knowledge of what is being studied in the various grades in the public schools. There are, however, some variations in the exact times at which certain subjects are being taught in different communities. Therefore, in choosing from the available material, the teacher must have specific knowledge of what is being taught in the public schools of the individual community.

It must appeal to and challenge the pupil. Not too long ago a weekday church school executive had a visitor, Jimmy, who was a young, bright-eyed, fourth-grade lad. The boy asked, "Are you the lady what owns the

weekday church school?" The teacher explained that she did not *own* the weekday church school but worked with it. Jimmy told her what he was learning and how happy he was in his class. Then, with sparkling eyes, he looked at her and placed before her a brown paper bag filled with pennies and a few nickels saying, "I earned this myself. It is to help pay for the weekday church school."

Who does own the weekday church schools? The churches, yes; but boys and girls, also. To these boys and girls we must bring the very best Christian teaching, so that they may learn how to live in today's world, how to meet everyday problems, and how to build Christian character. We must discover what boys and girls already know. This isn't an easy task. Then we must determine what they need to know and how to supplement the knowledge already possessed with new knowledge. This new information must be interpreted in the children's own language so that it may help them in everyday living in a world of chaos and insecurity, beauty and happiness, want and sadness.

Learning that "The Church Is a Friendly Place" is most desirable when it leads children to want to know how they can help make their church and community friendly. Discovering that "Boys and Girls of the Bible" worked and played, went to school, helped in the home, and worshiped with their parents, takes on new interest to the children when they see that this says something for their own lives.

Recently an administrator discovered a lack of interest on the part

of the pupils in one of the weekday church school classes. Analysis of the situation revealed that the course was too difficult for the boys and girls and was being presented in an uninteresting way. It was a Bible-content course with no remote connection with everyday living. A visit to their public school revealed that this group was slow in learning. The administrator, teacher, and curriculum committee changed the course to one about getting along with others. This new study challenged the interest of the children by dealing with one of their own problems. At the same time it was rich in Bible-content.

Through-the-week religious instruction must include a study of the Bible. But it must help boys and girls to put the teachings of the Bible into practice and to use it as a guide in making right choices. It is important to have information about the great heroes of the Old Testament, about Jesus the great Teacher, about Paul, Timothy, and the disciples; but acquaintance with these Bible characters must also inspire boys and girls to live according to their teachings and to grow in Christlikeness.

It isn't enough to teach facts alone. We must always ask ourselves, "Why do I want to teach this course? How will the knowledge gained help my pupils and me to be better members of a home, better classmates in school and at play, more friendly to everyone, and to meet temptations fearlessly?"

It must be chosen according to a plan. In all planning for weekday church schools the churches in a community need to work through a sponsoring agency such as a council of churches, council of Christian education, or a similar body. This sponsoring agency is responsible for developing a curriculum plan and for selecting materials. It generally delegates this responsibility to a carefully appointed committee. This committee works closely with the person selected as supervisor or administrator of the church school.

Bearing the above principles in mind, this committee studies available materials and develops the time schedule for using those best suited to the weekday church school of its own community.

Note: Any community contemplating a weekday church school should get in touch with its state or local council of churches and the National Council of Churches for guidance and helpful materials. A free bulletin describing the Cooperative Weekday Church School texts can be secured from them or from denominational offices.



Cincinnati school children in bus that takes them to church for their class in religion. The curricula used in the two schools should be coordinated.

Marsh Photographers

Our Wednesday evening family nights at church always start with supper.

Lew Merrim from Monkmeyer

CHURCH FAMILY NIGHT now means "family together time" to the members of University Methodist Church in Tulsa, Oklahoma.

Each year, it had been our custom to have two six-week series of family nights held on Wednesday evenings; supper was followed by entertainment and study courses for all the family. Classes for adults have ranged from membership training and Bible study to ceramics and folk dancing. Young people studied missions, vocations, copper tooling, and preparation for marriage. For children, movies and filmstrips were shown, game periods planned, Bible stories told. One group of juniors wrote and produced an original play. A kindergarten class built a complete circus. Friendship Press mission studies were used.

All this was fine—all age groups were enjoying an evening, and learning something besides. But the family was all split up. On a night when the family had come to the church for fellowship together, it was divided.

When the Family Life Committee got together to plan the next series, this problem was uppermost in their minds. Their first thought was to devote the entire period after dinner to some type of activity in which families could participate together. Opposition was voiced to this plan, however. The pastor felt that the membership training class must be held. Some of the older people might not attend at all if no Bible study were offered. Parents felt that their small children could not stay as late as the class period extended. So this suggestion was dropped.

Another possibility presented itself. Previously, a twenty-minute period between supper and class time had been devoted to entertainment at the tables. Fellowship singing, large group games, skits and stunts, and brief worship services, had been conducted. This period had been greatly enjoyed by many of the adults, but the younger children grew restless, left their seats, and distracted parents and others by running through the dining room and up and down the halls. Why not use this time in activities which would appeal to the whole family and keep them together?

The idea snowballed. We could move up the supper hour fifteen minutes and mimeograph all announce-



Our "family together time" at church

by Douglas E. WINGEIER

Minister of Education, University Methodist Church,
Tulsa, Oklahoma.

ments to save the time of giving them. By thus maneuvering our schedule, we came up with a forty-five minute period for our "family together time," as we soon came to call it. Following this, those who wished could stay for the study groups.

Supper would begin at 6:00 p.m. As families arrived, they would be given name tags of a particular color, bearing a room number. When they moved to the dining room, they were to sit at the table which had a centerpiece of their color. Each table would seat sixteen to eighteen people, which averaged four or five families in the table group.

During the meal, a sheet of instruc-

tions for the "family together time" was to be handed to the person selected to be the "father" or "mother" of each family table group. When all in the table family had finished eating, they would leave the dining hall, without waiting for other groups to finish, and go to the classroom indicated on their name tags. There they would find all the supplies and materials called for in the instructions ready and waiting for them—prepared by members of the Family Life Committee.

With the plans all made, materials on hand, and publicity out, we eagerly awaited the start of our new experiment.

On the first night of the series, the following mimeographed instructions were given to the table families:

"Fellowship implies togetherness, and there's nothing like shared fun—real fun—for developing a sense of togetherness. Adults need to play with children. They capture a refreshing spontaneity and joy when they enter into really enjoyable play activities with children. Children need to play with adults. They catch a certain feeling that life is good and worth living, a sense of strengthening comradeship when adults join with them in things that are pure fun to do together.

"Hence we are incorporating into our Family Night experience this 'family together time'—a time when your family, together with three or four others, can work, play, and worship together.

"To begin with tonight, let's have your group worship together. The family worship service for Thursday, January 17, on page 58 of *The Christian Home*, which has been provided you, is suggested for your use.

"Having worshiped together, it's now time to play together. Your group has been supplied with a quantity of simple flour-and-salt clay. Give some to each member of your group, no matter what his age. The very youngest will enjoy manipulating it with his hands, and the very oldest needs to swallow his pride and join in the fun. Remember, 'families that *clay* together stay together.'

"There is no limitation on what you make with the clay. Just let your imagination run free and create a scene or an object which has meaning for you. It may be that each family will want to work on a setting, with each member creating a part of it. Or, your group may

wish to go at it every man for himself.

"Tables have been set up in the main hall downstairs, and we encourage you to bring your creations down and leave them there for display. If you prefer, leave it there without a name. We'll all be surprised at our creative ability!"

The instructions closed with announcements of the time schedule, classes, and instructors for the remainder of the evening.

The response was excellent. Some very creative work was done by the small groups, and the families really enjoyed working together. One of the best creations was a clay model of the church building, complete with chimneys, steps, doors, etc. A table family had done it together.

Encouraged by the enthusiasm, the Committee went ahead to plan the rest of the series. The second week was "Family together time at the circus." After another family devotional, each group built a circus, using pipe cleaners, scraps of cloth, construction paper, boxes, clay, and other materials which had been placed in the rooms. At the close of the period, the work again was put on display. On the third night, the table families made valentines and tray favors for children in the Tulsa hospitals.

The fourth Wednesday fell between the birthdays of Lincoln and Washington, so our theme became, "Let's dress up and dramatize—in the patriotic way." A list of events in the lives of the two presidents was provided, together with materials for designing

costumes—newspapers, crepe paper, toothpicks, crayons, scissors. The play period was cut fifteen minutes short, and the groups were asked to return to the dining hall for a parade and judging of the acts. Everyone enjoyed this greatly.

"Family fun in games and songs" was the theme for the fifth "family together time." Instructions for games were provided, in addition to a list of simple songs.

On the final night, following the customary devotional, the groups played charades, using nursery rhymes. The groups returned to the dining room early to dramatize their best nursery rhyme charade before the entire crowd. Judges determined the winning entry. No prizes were given, of course, since the whole emphasis was on the fun and fellowship derived from the actual experience.

Our experiment was over, and it had been a success. Not an unqualified success, however, for some had not been satisfied. A few of the older adults didn't much like to sink their fingers into clay or act out silly nursery rhymes. Some fathers and mothers, it turned out, were not in the habit of playing with their children, and didn't particularly want the church to teach them how. Other parents felt that since they were with their children all day, Family Night should provide them the opportunity to be away from the children and to enjoy being with their adult friends, with the church footing the baby-sitting bill.

But the great majority of the family-nighters were high in their praise for the "family together time." A questionnaire distributed on the last night put this experience at the top of the list for future Family Night forms of entertainment. Parents appreciated the new suggestions for play with children. Some families had worshiped together for the first time. Others learned to play together. Children were made to feel that this was "their night," and developed a new sense of identification with the church. And the whole church experienced a deepened sense of "togetherness."

The Family Night program is taking a new direction this spring. Rather than dividing the time after dinner between the "family together time" and the classes, we plan to divide the crowd. Classes will be offered by age groups to those who want them, and creative activities will again be available for families to do together, for those who prefer. We probably won't be able to please everyone, but our Family Life Committee is convinced that a real Family Night at the church must include a "family together time."

Recent Journal issues still available

Many churches order additional copies of Journal issues containing articles of especial interest. Copies are still available of the following:

Articles on youth and contemporary culture, January 1958, appropriate for use in summer conferences, leadership schools, and with youth workers.

Four articles on stewardship, July-August 1957, for churches planning now for fall emphasis.

What is a good teacher? The March 1957 issue answered that question and also contained articles on better teaching through supervision, team teaching, and a retreat for youth leaders.

Recommended plays for Easter and How to teach a song, February 1957. Also contains Easter play with staging directions.

Postage stamps in Christian education, June 1957, a good gift for the stamp collector, as well as useful to the teacher.

COMBINE YOUR ORDER for copies of the above issues and the following special issues to obtain quantity price: "The Bible—Out of Life, Into Life," "Grow as You Pray—Pray as You Grow," "Laborers Into His Harvest" on church vocations, "Equipment for Religious Education." Prices: 100 or more copies, only 25c each; 20 to 99 copies, 30c each; 6 to 19 copies, 40c each; 1 to 5 copies 50c each. Order from *Journal*, Box 238, New York 10, N.Y.



A-Vs in Christian Education

Prepared by
the Department of A-V
and Broadcast Education of
the National Council of Churches

*Continuing former services of
the Visual Education Fellowship*

DAVBE Announces Pair of Major Events for the Field

15th International Conference, Aug. 19-23

The campus of Pennsylvania State University becomes the site of the 1958 International Conference on A-V Christian Education in mid-August. Since this will be the 15th anniversary, the Conference planning committee (pictured below) has scheduled a number of special program features in addition to the main presentations, discussions, previews, and experiments.

The purpose of the five-day meeting will be "to consider how knowledge of the learning process may strengthen the nature and methods of utilizing A-Vs in area, state, and local programs, in the light of current research and related developments." This shall be accomplished by:

(1) Orienting the Conference to the findings of the First National Executive Consultation on A-V Christian Education (held just prior to the Conference, and described in a separate article within this section of *Journal*).

(2) Applying this knowledge generally to area, state, and local problems to determine its grass-roots validity, and providing opportunity for the inclusion of viewpoints from persons active in local church, community, and area Christian education.

(3) Treating specific problems of specific types of leaders, teachers, and workers in a series of study groups:

- (a) Teachers of children
- (b) Teachers of youth
- (c) Teachers of adults
- (d) Local pastors and A-V coordinators
- (e) Local directors of Christian education
- (f) Weekday and Sunday church school superintendents
- (g) Regional denominational, and state

The News Reel

Planning Committee Meets for 15th International Conference on Audio-Visuals in Christian Education



From left to right: REV. VERN ROSSMAN, NCC Division of Foreign Missions; REV. DONALD BAUTER, Cathedral Films; PROF. GERALD TORKELSON, Pennsylvania State University College of Education; MR. REED FERGUSON, PSU Extension Conference Center; REV. ALVA I. COX, JR., NCC Department of A-V and Broadcast Education; REV. THOMAS

INABINETT, Disciples of Christ UCMS; REV. DONALD KLIP-HARDT, NCC DAVBE; MISS MARGARET BARNHART, Methodist Editorial Division; MR. DANIEL KRAFT, Hartford Seminary; REV. EARL WALDRUP, Southern Baptist Sunday School Board; REV. JOHN HARRELL, Protestant Episcopal Division of A-V Education; REV. S. FRANKLIN MACK, NCC BFC.

and local council staffs

(h) Film librarians

(i) Denominational and independent dealers

(j) Producers and national leaders

(k) Missionaries and nationals

(l) Radio-TV Planners

Registration for the Conference will be \$15. Lodging will be \$2.50 per night (two-to-a-room dormitory), \$4.50 to \$6 (hotel double room), or \$6 or \$7 (hotel single room). Meals will be available at \$3.50 per day (university cafeteria) or at menu prices in the hotel dining room or coffee shop.

For further details and registration forms, please write:

Rev. Don Kliphardt, director

15th International A-V Conference

257 Fourth Ave.

New York 10, N.Y.

1st National Executive Consultation, Aug. 15-19

The five-day period just prior to the 15th International Conference has been designated for the First National Execu-

tive Consultation on A-V Christian Education. Meeting on the campus of Pennsylvania State University, a core group of top-level leaders will consider "the design for content, structure, and utilization of A-Vs in general Christian education as related to intended audiences and learning purposes, in the light of current research and related developments."

Coming together will be international and national denominational and interdenominational leaders; college, university, and seminary faculty members; as well as producers and manufacturers. They will seek to accomplish their purpose (stated in the paragraph above) by:

(1) Reviewing what is known today about learning;

(2) Applying this knowledge to production, in all its aspects, and to utilization, in all its aspects;

(3) Discovering how the effectiveness of production and utilization may be tested.

Leadership for the Consultation will be drawn from the religious A-V field and the faculty of Penn State's College of Education. The registration fee of \$25 will admit each Consultation member to the 15th International Conference that follows, also on the Penn State campus. Lodging and meal information may be found in the Conference article above.

Protestants Cautioned on Possible TV and Film Censorship

American Protestant and Orthodox Christians are no less concerned than Roman Catholics about "morally objectionable" motion pictures and television shows, a National Council of Churches executive declared recently. He warned,

however, that they do not always agree on what is unsuitable radio, film, and TV fare.

In his statement, the Rev. Dr. S. Franklin Mack, executive of NCC's Broadcasting and Film Commission, noted the recent encyclical letter of Pope Pius XII calling for a "national office" in each country to safeguard moral standards in the mass media.

"It is one thing for the Roman Catholic Church to counsel its own members with regard to their choices," he said. "It is quite another if the end result, whether intended or not, is to restrict the freedom of choice of the non-Roman Catholic majority."

Dr. Mack advised Protestants to refrain from condemning anything on hearsay, "but when you're moved to moral indignation, take steady aim and fire away." (Ed. note: The most effective weapons are personally written cards and letters to the stations, networks, theaters, or producers.)

Methodists Launch National Study of A-V Effectiveness

A nationwide study of the effectiveness of films and other A-V materials in the Christian education program of Methodist churches was approved by the denomination's Curriculum Committee in its annual meeting last December.

Preparation for the study is under way, but the participating local parishes will not be involved until this October. Sixty churches, representing every section of the country, will be selected for the project, ten from each of the six jurisdictions of Methodism in the U.S.

(Continued on page 44)

NEW FREE CATALOG

RELIGIOUS MOTION PICTURES AND FILMSTRIPS

64 pages of Films and Filmstrips from Leading Producers for Church activities.

Motion Pictures available on rental basis. Filmstrips available for purchase.

ROA'S FILMS

1696 N. Astor Street
Milwaukee 2, Wis.



SYRACUSE UNIVERSITY • PROGRAMS IN RELIGION

★ Institute of Religious Education • June 30—July 18, 1958

★ Audio-Visual Communication for Religious Education • July 21—August 1, 1958

9:00—4:30 Each day Graduate Credit

For: Clergymen, Directors of Religious Education, Lay Leaders in Church School work. The Audio-Visual course will prepare people for leadership roles.

Help On: Counselling, choral arts, dramatics, conference planning, camping and youth groups in the Institute and selection, evaluation, use, and production planning of Church audio-visuals and broadcasts in the Audio-Visual Communication course.

Activities: A part of the full University Summer Session with public lectures, concerts, and exhibits. Full recreational facilities.

Located: on the edge of three great vacation lands: The Finger Lakes, Lake Ontario, and the Thousand Islands, and the Adirondacks.

STAFF: Institute of Religious Education

John F. Olson, Director, Assoc. Prof. of Bible and Religion, Syracuse University

Harmon H. Bro, Co-Director, Ass't. Prof. of Bible and Religion, Syracuse University

D. Campbell Wyckoff, Professor of Christian Education, Princeton Theological Seminary

Randolph C. Miller, Professor of Christian Education, Yale Divinity School

Bernard Loomer, Professor of Philosophy, The Divinity School, University of Chicago

STAFF: A-V Communication for Religious Education

George B. Ammon, Secretary for Audio-Visual, United Lutheran Church in America

Donald P. Ely, Associate Director, Audio-Visual Center, Syracuse University

John W. Bachman, Director, Audio-Visual Program, Union Theological Seminary

William S. Hockman, Director, Christian Education, First Presbyterian Church, Glens Falls, New York, and leading writer on Church audio-visuals

Charles H. Schmitz, Director, Broadcast Training, National Council of Churches

FOR FURTHER INFORMATION about the Institute, write to Dr. John F. Olson, and for the audio-visual course, write to Donald P. Ely, Syracuse University, Syracuse 10, New York.

ORDER NOW! FOR ONLY \$10⁰⁰ PUT ON THIS EASTER FILMSTRIP PROGRAM!

It's easy! Show your classes in the 7-11 age group this Protestant filmstrip on "What Easter Really Means."

Here is a beautiful full-color sound-filmstrip you'll want to order now for use in the Church School anytime during the Lenten Season. "What Easter Really Means" filmstrip may be used as part of a department assembly with Primary and Junior groups as well as in the individual classes of these age groups. It is ideally suited as a specific teaching aid for 7 to 11-year-old children—and with parents and teachers who are concerned with the questions children ask about Easter.

This charming and authoritative story is based on material from "The Family Celebrates Easter," by Grace Storms Tower, by special arrangement with Pilgrim Press. It tells about a boy, Tommy, who is coloring eggs and his sister, Betty, who is having her new dress fitted on the day before Easter when the question is raised, "What does Easter really mean?" Mother tells them a story about how Jesus taught people to trust in God's power to make them good and kind, brave and filled with faith, and demonstrated his own faith that God's power was even greater than death. Mother then plays a game with the children and shows them pictures from their photograph album to illustrate that their bodies are only "houses" in which they live, how these "houses" change through the years, and Jesus' promise of a new "house" when our bodies are too old or too badly damaged to live in. The recorded dialogue and incidental music is on a 10-inch 33 $\frac{1}{3}$ rpm record, running time: 7 $\frac{1}{2}$ minutes.

Anyone can put on a beautiful filmstrip program—in minutes!

It takes no work, no training, no extra time to put on a filmstrip program. Even a child in your class can do it. And filmstrips are as interesting as movies at a fraction of the cost. Start this Easter by ordering "What Easter Really Means." No. A851-10R. 43 frame, full-color filmstrip with 33 $\frac{1}{3}$ rpm record and teaching guide, complete and ready to show, only \$10.00 postpaid. 15-day money-back guarantee!

FREE! Get valuable Easter Handbook that lists 68 SVE filmstrips for Lenten, Easter and Spring Programs

Describes completely SVE's library of filmstrips suited to church use during the Lenten, Easter and Spring seasons—including other excellent Easter filmstrips such as: "At Easter Time," "The Easter Song" and "The Meaning of the Resurrection." Use Easy-Order Form for your FREE copy!



Society For Visual Education, Inc.

Subsidiary of Graflex, Inc.,
Member of General Precision Equipment Corp. Group



Help children in your classes understand these facts about Easter:

- That Easter means more than coloring eggs, wearing new clothes or even going to church.
- That God's love and power is stronger than anything—even death.
- That our bodies are only "houses" for the real person who lives inside and that these houses grow and change with age.
- That Christians believe when our houses get too old or too badly damaged for us to live in, we die and get a new house.
- That we have Jesus' own promise for life after death.

MAIL THIS EASY-ORDER FORM TODAY!

Society For Visual Education, Inc. (A Business Corporation)
1345 Diversey Parkway, Chicago 14, Illinois

25

Gentlemen: Enclosed is my check ☐ money order ☐ in the amount of \$_____ for the following postpaid material:

_____ Filmstrip(s), complete with record and teaching guide. No. A851- (Quantity) 10R, "What Easter Really Means," at \$10.00 each.

☐ Please send free 1958 Lenten, Easter and Spring Filmstrip Handbook.

Name _____ (Please print)

Church _____

Address _____

City _____ Zone _____ State _____

Your title _____

(Minister, teacher, director of education, etc.)

15-DAY MONEY-BACK GUARANTEE!

Current Evaluations

(from a nationwide network of interdenominational committees)

(For an explanation of the "ratings" given in these evaluations, see the February 1958 *Journal*, page 21.)

He Lives

30-minute motion picture, color or black and white. Produced by the Lutheran Church-Missouri Synod (Concordia Films), 1957. Available from denominational and other local Concordia film libraries. Rental: \$22.50 color, \$13.50 b&w, during Lent. \$15 color, \$9 b&w, the remainder of the year.

The Foster family includes the parents, two sons, and a daughter; the father and his boys are especially close. One weekend, some time before Easter, he takes them and a friend of theirs on a camping trip. On the way back, they are involved in a serious auto accident and one of the sons is killed. Though his wife and the other two children are able to adjust themselves, the father continues his mourning and becomes abnormally morbid. Only as the message of Easter is brought to him in new dimensions does he find spiritual strength and comfort.

Recommended as inspirational entertainment with juniors through adults and acceptable as an instructive discussion stimulator with the same ages, the film possesses a variety of strong and somewhat weak points. The father-sons relationships are presented with warmth and sincerity. Furthermore, the dramatic incident of death sharply focuses the film's spiritual challenge. Some, however, may feel that "tear-jerking" elements are too prominent and that the complete meaning of the resurrection is handled inadequately. Technical qualities are good, with the father's characterization better than average.

(II-C; I-B-2)*

Triumph and Defeat (The Living Christ series)

30-minute picture, color or b&w, guide. Produced by Cathedral Films, 1957. Available from denominational and other local Cathedral film libraries. Rental: \$20 color, \$14 b&w, during Lent. \$13 color, \$9 b&w, the remainder of the year.

This episode opens with Jesus' triumphal entry into Jerusalem on Palm Sunday and covers the Holy Week incidents through his sentencing to death by crucifixion. The events visualized thus include the cleansing of the Temple, the Last Supper, the experience in the Garden of Gethsemane, the trials before the high priest, Pilate, and Herod, and the public ridicule that preceded the sentence.

*Areas of subject classification used by the Audio-Visual Resource Guide, inclusive professional reference for over 2500 church-related A-V materials. For a reservation of a copy of the 1958-59 4th Edition (a limited printing), drop a card to DAVBE, NCCUSA, 257 Fourth Ave., New York 10, N.Y. When the book is released in mid-August, you will receive your copy and be billed \$10.

Interpreted filmically with vividness, the motion picture is highly recommended as an instructive and inspirational tool with juniors through adults. The presentation of Jesus' courage and determination to do his Father's will is excellent. Other technical qualities reinforce the total impact. Pilate's portrayal is also one of depth and sensitivity. Following biblical accounts closely, the film does include a small amount of added dramatic filler.

(II-A-4)*

Sacred Treasures

15-minute motion picture, color. Produced by International Film Bureau, 1955. Available from the producer, 57 E. Jackson Blvd., Chicago 2, Ill. Rental: \$10.

A travelogue of the Holy Land and its environs begins at Beirut and continues through many of the locales made famous by Jesus during his life and ministry. Some of the places visited by St. Paul are also included.

Generally good photography is weakened by a lack of overall continuity. Some of the theological beliefs stated would be more acceptable to Coptic, Orthodox, and Roman Catholic churches than they would to Protestant groups. Since, however, these are of some interest to certain audiences, the film is acceptable as an instructive aid with young people through adults.

(III-A-2)*

Crossroad at Cedarmon

60-frame filmstrip, b&w, script, guide. Produced by the National Council of Churches (Commission on Missionary Education—Friendship Press), 1957. Available from denominational film libraries and some local dealers. Sale: \$3.00.

When a Negro family considers moving into a certain community and then decides to buy a home there, some of its prospective neighbors are disturbed. The stock routines about endangered property values, challenged moral standards, and most of the others, are spread about by the alarmists. Some of the concerned ones are church folks who are sincere in their doubts about a "mixed" community. Level thinkers are at work also, however, and the situation builds toward a "town meeting" in which all sides are to be heard and a decision reached as to how welcome the new family will be made. The strip ends with the meeting about to begin, and certain persons reviewing their positions before it starts.

The open-ended aspect of the piece is a potential strength, though the script has rather strongly suggested what the conclusion should be. Varying viewpoints on the problem are represented well, yet no one piece of A-V material can deal with all the aspects involved. Recommended as a discussion stimulator with senior highs through adults, it faces up to a matter which is "touchy" in some local churches, and does so with a minimum of artificiality. The somewhat contrived insertion of biblical passages as "proof-texts" could back-fire if members of an audience were aware of certain Old

Testament verses indicating the "validity" of slavery and inequality. Utilization leaders will want to take care at this point.

(VII-A-5; VI-B-5)*

The Supreme Secret

50-minute motion picture, b&w. Produced by Religious Films Ltd., London, England, 1957. Available from United World Films, Methodist Publishing Houses, and some other denominational and local film libraries. Rental: \$15.

Filmed in one of England's urban slums, this is a story of how Mike—member of a teen-age gang—finds for himself the reality of God's love and concern. He and his sister live with their grandmother who cares for them only in terms of the salary Mike brings home each week. Turning to the gang for the sense of security and belonging he can find nowhere else, Mike does not truly sympathize with all its thoughts and actions. Only as he runs into a mission church while fleeing from a bungled burglary does he first hear of "God" and his love, and begin to forge a faith with the help of its understanding pastor.

The problem dramatized is surely as prevalent in America as in England, and this film deals with it quietly and sympathetically. Recommended for senior highs through adults as an inspirational aid, it could serve as a discussion stimulator under careful leadership. All technical qualities are up to the usual standards of J. Arthur Rank's religious films, though the English dialect—characteristic of the area in which the story takes place—may present audio difficulties, especially if the presentation room has poor acoustics.

(VI-A-1, 2)*

Jesus' Baptism (The Living Bible series)

24-frame filmstrip, color, script. Produced by the Lutheran Church-Missouri Synod (Concordia Films) from the Family Films series of motion pictures, 1955. Available from the producer, 3558 Jefferson Ave., St. Louis 18, as well as some denominational and other local Concordia dealers. Sale: \$5.

Opening with the preaching ministry of John the Baptist, the filmstrip includes his emergence from the wilderness, invitation to repentance and baptism, answers to questions posed by his listeners, and reactions to Jesus' request for baptism. It then concludes with a visualization of the act.

As a worship resource and instructive tool, it is recommended for junior highs through adults, with minor script adaptations for the vocabularies of older viewers when used as a teaching aid. The scriptural accounts are followed literally and simply; photography is good and settings appear authentic.

(III-D-1; II-A-3)*

Map Study of the Life of Christ

25-frame filmstrip, color, manual. Produced by Church-Craft Pictures, 1953. Available from the producer, 3312 Lindell

Blvd., St. Louis, Mo., as well as some denominational and other local Church-Craft dealers. Sale: \$5.

All of the major events in Jesus' life are placed in geographical perspective. The manual contains general information on the historical backgrounds, climates, etc., of the locations.

Following the Bible literally, the filmstrip is acceptable as an instructional aid with juniors through adults. It would be rather difficult to use all of the maps in one teaching session; if this material were in slide form it would be somewhat handier to use. The educational potential is generally good, however, if the filmstrip is utilized by a leader who knows how to use maps. This lack of knowledge often limits the values of teaching maps.

(III-A-2; II-A-1)*

Return to Nazareth (The Living Christ series)

30-minute motion picture, color or b&w, guide. Produced by Cathedral Films, 1956. Available from denominational and other local Cathedral rental libraries. Rental: \$13, color; \$9, b&w.

A series of situations during Jesus' ministry are brought together in this film. Beginning with the healing of the centurion's servant, it continues through the miracle of turning water into wine at the wedding in Cana (referred to as the first of the non-healing miracles), the appearance of Jesus in the synagogue at Nazareth, and his visit to Jerusalem during the Passover, when he is sought out by Nicodemus. It concludes with Jesus teaching in various settings, in one of which he is motivated to tell the story of The Good Samaritan.

The literally scriptural quality of the series is retained, along with its calculated use of additional dialogue. Since not all would agree with the validity of the film's sequence of events, it is recommended for juniors through adults as an instructive and inspirational aid in churches of conservative theological positions, acceptable for the same ages and uses in churches with liberal viewpoints. The visualizing of water becoming wine is also an aspect of the film for which utilization leaders might want to be prepared. All technical qualities are excellent.

(II-C, B)*

The Little Girl Who Shared (Boys and Girls of the Bible series)

24-frame sound filmstrip, color, 1 33 1/3 rpm recording (one side for 4-5 year-olds, the other for 6-8), scripts. Produced by Church-Craft Pictures, 1957. Available from the producer as well as some denominational and other local Church-Craft dealers. Sale: \$7; \$25 for the entire series of four.

Here is the story of a youngster who learned the truths of the Old Testament from her parents and proceeded to use them the rest of her life. When the ruler, Naaman, of her country contracts leprosy, he doesn't know what to do. The little girl hears of his plight and suggests he

see Elisha, the prophet, since this religious man would help him. Naaman goes to Elisha, follows his instructions, and is cured. The fact that the sharing of her belief in God helped someone is forever cherished by the child.

The use of a "new" narration technique may bring mixed reactions from teachers. Music is omitted and the pace of the narrator is decidedly slower than in most sound filmstrips. The reasons behind the producer's change at this point are found in the findings of studies made for his organization. In any case the script is simply written and pleasingly visualized, making the filmstrip recommended for older kindergarten plus primary children as an instructive and motivational piece.

(III-C-3; VI-B-7)*

Commencement

20-minute motion picture, b&w. Produced by the President's Committee on Government Contracts, 1954. Available from some local educational film libraries. Rental rates will vary.

An industrial executive learns that his own plant has practiced racial discrimination in hiring procedures. His address to his son's high school graduation class reveals, through flashbacks, how he faced the problem and solved it. The climactic thought of the film is presented in the concluding sentence of the address, "Good workers are essential regardless of race . . . for just as it took all kinds of people to build this nation, it will take all kinds to keep it going."

The problem of fair employment practices is handled in a positive way without excessive moralizing, though the film's realism might be weakened by the fact that this executive is already opposed to discrimination when the story-line begins. Highly recommended as a discussion stimulator and possible motivation piece with young adults and adults, it would be recommended for the same uses with senior highs and young people. The implications, of course, include the total area of brotherhood. Production qualities are modest and unassuming; it is the subject matter that carries itself strongly.

(VIII-A-5; VI-B-5; VIII-A-7)*

What Happened to Hannah?

86-frame sound filmstrip, color, 1 33 1/3 rpm recording, script, guide. Produced by the National Council of Churches (Dept. of Social Welfare), 1957. Available from the producer, 297 Fourth Ave., New York 10, N.Y., and some denominational departments of social welfare. Sale: \$10.

Because of the personal quirks and needs of one member, Hannah, a local congregation is awakened to the vast number of opportunities and responsibilities it has to minister to the mental, social, and physical—as well as spiritual—needs of its community. The pictorial matter is light-hearted artwork.

This humorous approach, also present in the script, is refreshing and attention-holding. Though the writer occasionally loses his literary lilt, the overall production is recommended for young people

through adults for instructional, promotional, and motivational purposes. A strength lies in the stress upon cooperation with secular agencies where common goals are involved. The somewhat overly rosy portrayal of the subject need not weaken its utilization potential.

(VIII-A-3, 13)*

No Man Is an Island

20-minute motion picture, b&w. Produced by the New York City Mission Society, 1957. Available from the producer, 105 E. 22nd St., New York 10, N.Y. Rental: freewill offering.

This documentary portrait of the Mission Society's summer camping program for underprivileged city children includes an appreciative glimpse of the youngsters' needs and backgrounds as well. The roles of a trained and concerned staff in leading and counseling the children is also underlined.

Covering its subject areas with naturalness and simplicity, the film is recommended for senior highs through adults as an instructional, promotional, and motivational aid. Leaders in such activities elsewhere would also find it beneficial. In showing members of many nationalities and races living together, the material has implications for units on brotherhood, but its primary use would be in considering both the ideas of summer camps and the role of inner-city missions in them and in related program activities. Though the photography is occasionally imperfect, the script and its narration are positive attributes.

(V-A-1; IV-B-9)*

Reply to Reality

30-minute motion picture, color. Produced by The Methodist Church (Board of Missions), 1956. Available from Methodist Publishing Houses. Rental: \$8.

In the setting of a college campus, several young people become acquainted with the modern challenge of Christian mission vocations. The visit of a furloughed missionary couple to the student fellowship inspires some of the students to decide on this as their career, a teacher to transfer her field of service to overseas frontiers, and everyone in the group to renewed support of the Christian world mission.

Though a maximum of words are combined with a minimum of sets, the basic content of the story-line gets at a variety of the subject's facets. Some points are oversimplified, such as the visiting missionary's statement to one girl that she could be used—without learning any of her background and qualifications—in overseas service, but the general presentation involves human interest and credibility throughout. Thus, the film is recommended as a promotional and motivational piece with senior highs and young people.

(VI-D; V-C)*

To Everything a Season

50-frame sound filmstrip, color, 1

(Continued on page 44)



Worship Resources for April

Primary Department

by Elizabeth ALLSTROM*

THEME FOR APRIL:

Jesus' spirit of love lives today

For the Leader

It is not a simple matter to interpret the Easter message to primary children in ways that will have meaning for them and that will leave no misconceptions about the Easter events.

Nor is it easy for the adult leader to remember that while his personal point of view concerning the significance of Easter has been reached after years of mature thinking, reflection, and conviction, the children need many years ahead before arriving at theirs.

Children's experiences, understanding, and emotional capacity are limited. Boys and girls of six, seven, and eight are not yet ready for the cruel details of Jesus' death or for an interpretation of the crucifixion or the resurrection. For them, the Easter emphasis is that Jesus' life was not ended when the soldiers killed his body; that the qualities of his life—love, friendliness, kindness, understanding—go on and on and never die; that these and similar qualities are alive within themselves now and may be acted upon in many ways.

Primary children can understand that Jesus' work is not yet finished, that they and others are needed to carry it forward and to keep his love alive. True, boys and girls cannot "heal the sick," but they can bring smiles to the faces of hospital patients with bright mats made for their breakfast trays. They cannot "preach the gospel" but they can bring the stories of Jesus to children who do not know them, through story books and story pictures which they have bought, wrapped, and mailed with money they have shared. And as the children grow in years, so also their understanding of their part in

carrying the message will grow and deepen.

Such a presentation comes naturally at the season when all nature sings of returning life; when in the classroom signs of new life appear in reality as well as in picture, story, music, and song; when day by day children come to recognize in persons around them those who are helping to keep love alive.

Stories are from *The Singing Secret* and *The Round Window*.¹

This month's worship setting may be a large globe or wall map to be studied and marked by the children each week as they discover new story friends around the world.

1. "On Easter Day"

SPRING MUSIC AS CHILDREN GATHER

LEADER:

The world itself keeps Easter Day

And voices gay are singing

To tell the people everywhere

The joy the season's bringing.

Alleluia!

—Anonymous

ALL SING A SPRING SONG:

"Spring has now unwrapped the flowers" (In *More Children's Worship in the Church School*,² page 198.)

LEADER SHOWS THE BIBLE:

Christmas, Palm Sunday, Easter are all special days for remembering Jesus. You know the stories about these events and when you are older you may read them for yourselves from the Bible. At Christmas we remember Dr. Luke's story of that long-ago night in Bethlehem. In all parts of the world lives have been changed because of the life that came into the world that night. Boys and girls, men and women, have become friendlier, more thoughtful, more helpful because of that life. One of our songs tells about it.

ALL SING: "O, Sing to the World" (*Children's Worship in the Church School*,² p. 203.)

LEADER:

On Palm Sunday we remember the day in spring when the people found a special way to honor Jesus who had grown up to become their friend, helper, teacher. They followed him in a procession and waved flowers and leafy branches. Our song tells the story.

ALL SING: "A Song for Palm Sunday," (printed in the *February International Journal*, page 29).

LEADER:

Today, Easter, we remember Jesus' life on earth. We know that even though soldiers killed Jesus' body they could not kill his love, for it has kept right on living in people's hearts until this very day. On Easter Day we rejoice and sing because this is true.

ALL SING: "Rejoice, give thanks and sing"

¹Both by Elizabeth Allstrom and published by the Friendship Press. Available through denominational bookstores.

²*Children's Worship in the Church School* and *More Children's Worship in the Church School* are both by Jeanette Perkins Brown and are published by Harper & Brothers. As *Children's Worship*, by the same author, is published by the Pilgrim Press.

LEADER: "Jesus Lives on in his Followers"

The soldiers and Jesus' enemies were wrong when they believed that Jesus and his teachings would soon be forgotten. Just how wrong, you shall see.

Jesus was thirty years old when he began his teaching and when he chose his twelve special helpers to travel with him. James, John, and the others must have been strong, courageous men, with a spirit of adventure to willingly leave their homes and their work when they did not know where they would go or what they would do.

For three years the men traveled with Jesus, watched him, listened to him, learned from him, depended on him. They called him "Master" and "Teacher." They expected to be with him always. Then when Jesus died they were sad and lonely and thought nothing would ever be the same for them again. What could they do without him?

James and John said, "We'll go back to our nets and boats and be fishermen again." Matthew said, "I can go back to my work too." In time each man returned to the work he knew, but each was restless and unhappy. The days were long and nothing seemed right.

Then as the weeks passed each man began to remember words he had heard Jesus speak, lessons he heard him teach, helpful things he had seen him do. Just remembering made them feel better. It was as if Jesus were right there with them, guiding them and even reminding each one, "You, too, can help people who need you. You, too, can teach. You, too, can tell the story of God's love. Don't you see I have left my work in your hands? I have confidence in you. I chose you."

Each man gradually began to see that his own life was important after all. He was no longer afraid of the future. He had work to do. So each one, in time, again left his home, his work, and joined the others to travel up and down the countryside in villages and towns, helping, teaching, talking of Jesus.

Those who saw what these men did and who heard their teaching told others, and these told others. Down through the years to this very day it has been the same. (Indicate on the globe various countries around the world.) Everywhere, those who know the story are telling those who do not.

At Easter, Christians sing "Rejoice! Rejoice!" because wherever they see acts of kindness, thoughtfulness, they are certain that Jesus lives. Let us sing again our gladness that this is true. (Sing the song again, "Rejoice, give thanks and sing.")

SING AS CLOSING PRAYER: "Praise be to God! There Comes" (Page 192 in *Children's Worship in the Church School*)

2. "In Africa"

MUSIC AS CHILDREN ENTER

ALL SING: "Come, O Come, Let us Worship" (Printed in the December 1957 *International Journal*, page 27)

LEADER READS FROM THE BIBLE: (Psalm 96: 1, 2a, 3, 4a)

O sing unto the Lord, a new song.
Sing to the Lord, all the earth!

³In *Hymns for Primary Worship*, Westminster Press.

*New York City.

Sing to the Lord, bless his name; . . .
 Declare his glory among the nations,
 His marvelous works among all the
 peoples!
 For great is the Lord, and greatly to
 be praised; . . .

PRAYER:

Our Father, today as every day, we re-
 member that you are our Father. We
 sing with praise because each day your
 blessings are ours to enjoy. Help us to
 find ways to let others know of your
 greatness for we want to make it known
 among all people, among all nations
 around the world. Amen.

LEADER:

Last week we talked about the feel-
 ings of Jesus' friends when they under-
 stood that Jesus was depending on them.
 Who will help us to remember what the
 men did? (Children's responses)

When these friends grew old and died,
 others took over their work, then others
 and others, so the Good News of Jesus
 continued to travel. Jesus had said, "Visit
 the sick, feed the hungry, clothe the
 naked, care for the homeless," and these
 things his followers did. In time they
 found other ways in which to do his work
 and to serve him. After the story you
 may turn the globe and see for yourselves
 how far the stories traveled to reach
 Mpek and Mpo and their teacher in their
 faraway country of Africa.

TELL THE STORY: "The Twin's Errand"
 (from *The Singing Secret*)

USE THE GLOBE:

Help the children to locate Africa and
 to discover that Jesus' teachings traveled
 over ocean, mountains, rivers, to reach
 the people there. Comment that schools
 are an important way through which
 Christians tell others about Jesus.

USE A BIBLE VERSE (Acts 10:38b) AND A
 SONG:

Recall "... Jesus . . . went about doing
 good . . . For God was with him." Show
 the verse card and read the words to-
 gether. Talk about reasons for thinking
 Mpek and Mpo may have known this
 verse. Sing the stanza "Lord, I want to
 be like Jesus" in the song, "Lord, I want
 to be a Christian," as a reminder to
 "go about doing good."

OFFERING:

Not every one can become a teacher
 and teach in far away places but almost
 everyone can find a way to help such a
 teacher have the needed books, pictures,
 pencils, crayons. In your classes when
 you discuss this you are certain to have
 ideas of ways you can help.

CLOSING PRAYER:

It is the wish of our hearts, O God,
 that the lives of children around the
 world may be changed because they have
 come to feel your love and to feel the
 thoughts of friends. Wishes come true
 when boys and girls work to make them
 come true, so we shall work in whatever
 ways we can. Amen.

3. "In Alaska"

MUSIC AS CHILDREN ENTER

LEADER (Reads from the Bible Psalm
 105: 1, 2.)

O give thanks to the Lord, call on his
 name,

Make known his deeds among the
 peoples!

Sing to him, sing praises to him,
 tell of all his wondrous works!

March, 1958

Glory in his holy name;

Let the hearts of those who seek the
 Lord rejoice!

ALL SING: "Rejoice, give thanks and
 sing"

LEADER USES THE GLOBE:

To the East, West, North, South, boys
 and girls, fathers and mothers continue
 to hear of Jesus in many different ways.
 Mpek and Mpo heard the stories in a
 school in their chief's village and they in
 turn carried the stories to their own
 village. Simmy and his small brother
 came to know him in another way. Who
 will find their home, Alaska, on the
 globe?

TELL THE STORY: "Simmy's Two Homes"
 from *The Round Window*

DISCUSSION AND A VERSE:

If in one word you tried to describe
 the mission school in Africa, the Chil-
 dren's Home and the hospital in Alaska,
 which word would you use?

This word was used long ago by a
 man who tried to show people how to
 live happily together. He said "Make
 love your aim." (Show verse card I Cor-
 inthians 14: 1a) and read the words
 together.

IN CLOSING:

As we sing our offering prayer (Stanza
 #2, "Lord, I want to be more loving in my
 heart") let us think quietly about the
 feelings of the persons who will receive
 our gift that we have already sent and
 the ones we have yet to send. Let us
 also think about our own feelings of glad-
 ness that we could make the song words
 come true.

4. "In Peru"

MUSIC AS CHILDREN GATHER

ALL SING: "This is the day which the
 Lord has made"

LEADER:

Telling the Story of Jesus



WITH JUDSON VACATION CHURCH SCHOOL TEXTS

. . . brings a NEW EXPERIENCE to pupil and teacher alike. The experience
 of wider horizons through newly awakened Christian concepts and purposes, guided
 into absorbing, enjoyable endeavors. JUDSON VCS TEXTS are prepared by pi-
 oneering leaders in the field of Christian Education and Youth Psychology.
 Prepared in such a manner that each age group, from Nursery to Junior High,
 benefits from a course specifically directed toward their individual needs and
 abilities. JUDSON VCS TEXTS lead the field . . . let them lead you.

These JUDSON COURSES make full use of the vital two-week VCS period. Each
 Teacher's Text is strongly backed by skillfully planned pupil's activity materials:
 storybook packet, work sheets or workbook. Music, a never-failing source of
 interest to children, is a carefully considered part of daily sessions. Healthy
 Christian growth is assured with JUDSON VCS COURSES.

TEACHERS' TEXTS: for 1958 Theme . . . JESUS

NURSERY	The 3's at Vacation Church School†.....	75c
KINDERGARTEN	Learning About Jesus*.....	75c
PRIMARY	Tell Me the Story of Jesus*.....	75c
JUNIOR	We Would See Jesus*.....	75c
JUNIOR HIGH	Jesus, the Great Leader†.....	75c

(†Storybook Packet..30c) (*Work Sheets..22c) (†Workbook..25c)

1958 Judson V.C.S. Introductory Kit



SEE FOR YOURSELF . . .

The New 1958 JUDSON
 VCS INTRODUCTORY
 KIT offers a complete
 sampling for examination:
 A Teacher's Text for each
 age group.
 A Storybook Packet,
 Work Sheets,
 A Workbook.
 A VCS Tag.
 2 VCS Certificates.
 A VCS Button.
 A VCS Attendance Card.
 \$5.12 value for \$3.75.

SEND FOR IT TODAY

THE JUDSON PRESS

1701-1703 Chestnut Street
 PHILADELPHIA 3, PENNSYLVANIA

On this day, we with Christian families around the world here and here and here (turn the globe) meet together for stories, songs, prayers, quiet thoughts, caring, sharing. We will listen to the music of ringing bells, then sing about the people going to church.

LISTEN TO BELL MUSIC, THEN SING: "The Bell Carol" (As *Children Worship*, page 90, Stanza 1)

USE THE GLOBE:

Here in Africa their school was important to Mpek and Mpo. Here in Alaska their second home with a new mother and father were important to Simmy and his small brother. Here in Peru some visitors were important to Pimpipo and his friends. Are you wondering how a school and a home and visitors could be alike?

TELL THE STORY: "The Tree Watchers," from *The Round Window*^{*}

You can imagine that Pimpipo and his friends and all the villagers must have said many times, "We are glad Miss Olivia and Miss Gloria traveled to our country. We are glad they studied hard to learn our language. We are glad for all the important stories they can now tell us in words we can understand."

We also are glad for Miss Olivia and Miss Gloria and for Bible translators around the world who bring important stories to boys and girls, mothers and fathers, in words they can understand. Let us think of them as we sing "Glad Let us Be for People." (*More Children's Worship*, page 234)

CLOSING PRAYER: (Let the prayer be for the thoughtful work of the translators, for the thoughtful help of boys and girls, and for all who contribute money and other gifts that this important work may continue.)

should be learning that Jesus had enemies, that goodness has evil opposed to it, that not everyone loved Jesus—just as not everyone loves him now.

Juniors should be told the facts about the crucifixion, but without undue emotion or emphasis on physical suffering. And they should be told that God loved and cared for Jesus even when he was on the cross, just as he loves and cares for us even when we have to suffer.

Above all, remember that the account does not end with the cross. Always go on to tell the rest of it—the resurrection!

Here we must be ready to admit that no one can fully explain or understand the resurrection. It was God's doing, not man's, and is a mystery. But be sure that children do not confuse the idea of what is mysterious in the working of God's power with the idea of "magic" and "fairy tales."

It may be easier than all this to be satisfied with talking to children about nature and spring—with analogies about seeds and eggs and butterflies. These are good illustrations of God's power, but they do not take the place of the idea of the resurrection of Jesus Christ. In the brief time we have the juniors in church school, it is up to us to show that colored eggs and new clothes are not the most important part of Easter. Easter is a religious festival with far deeper meaning.

Let us help the children understand that if there had been no resurrection we would have no New Testament, no church, no Christian religion. Christianity begins with the resurrection. From it came our Christian worship, teaching, and belief. Something happened at the first Easter that changed the disciples from timid, discouraged doubters into courageous missionaries; something happened that changed the history of the world so that now we count our years from that time. Our weeks also are counted from Christ's resurrection, for in a sense every Sunday throughout the year is a celebration of Easter. The seventh day was the Holy Day for the people of the Old Testament. The Christian church keeps the first day of the week as its Holy Day because it was on that day the Lord arose.

WORSHIP CENTER:

Use at least one Easter lily, more if possible, and perhaps other potted plants, such as hyacinths and tulips. Children should be given memories of the sight and fragrance of massed Easter lilies in the "beauty of holiness." Perhaps they can go to see the flowers in the church as well as in their own department. Nothing more than the flowers is needed, but if a cross is used, be sure to call attention to the fact that in the Protestant church we have the "empty cross," not the figure on the crucifix as in the Roman Catholic church, because we worship a living Christ.

CALL TO WORSHIP: (The traditional Easter greeting of the eastern churches)

Leader: Christ is risen today.

Response: Christ is risen indeed!

HYMN: "Jesus Christ is risen today"

(In the seasons of the church the forty days after Easter are called "Eastertide." Plan to use some of the special Easter hymns not only on this on day, but during the weeks of Eastertide.)

TALK: "The meaning of Easter" (based on suggestions for the leader as given above). Or, if preferred, Chapter 2, "The Day of Resurrection," in *The*

Junior Department

by Elizabeth Patton MOSS*

THEME FOR APRIL:

"Lo, I am with you Always"

1. Easter, the Risen Christ

FOR THE LEADER:

Easter is the climax of the Christian year, the greatest festival of the church, the keystone of our entire faith! How difficult it is, even for adult Christians, to comprehend all the significance of Easter; and it is far more difficult to help boys and girls understand its meaning. Yet we must try, for without a knowledge of what Easter means our children will not know what Christianity means; and if we say, "Wait until they are older," some children will never learn about it.

When we read the Gospels we may be surprised to find how large a portion of each one is devoted to the account of Holy Week, to those great events in our Lords' life: the last supper, the betrayal, the trial and the crucifixion, and the resurrection. Eight out of Matthew's twenty-eight chapters deal with these days, seven out of Mark's sixteen, five out of Luke's twenty-four, nine out of John's twenty-one!

Often we try to crowd all of this material into our thinking on one day of the year, Easter. And sometimes on that day the churches are so filled that church school is shortened or even omitted. Sometimes teachers are so busy that their lesson planning may be neglected, for one of the most important lessons of the year. Let us do our utmost to make Easter in the church school a beautiful and religiously significant occasion for the children.

What takes the place of adult services in preparing children for Easter? Usually our children have the Palm Sunday story one week, the resurrection account the next week—and that is all. In plan-

ning for Easter in the junior department it will therefore be wise to allow extra time for unhurried telling about both the crucifixion and the resurrection, some of it at least in the very words of Scripture, with opportunity for questions.

(If some of the questions seem hard to answer immediately, suggest that teachers and children try during the week to find the answers, and let the Sunday after Easter, which is sometimes called "Low Easter" or "Little Easter," be a continuation and repetition of this great Holy Day. Repetition is one of the ways by which children learn. In our search for the new and different we sometimes overlook the "law of repetition," and yet we wonder why there is so much "spiritual illiteracy.")

Do not suppose that children will have no questions or are not thinking about this subject. They will have it presented on radio and television, and will hear it discussed by their schoolmates. Protestant children need to have the crucifixion interpreted to them because they will see crucifixes and statues and pictures displayed by their Roman Catholic friends. Because in dealing with children we do not want to dwell too much on the physical suffering of the crucifixion, we have sometimes evaded it or glossed it over or failed to mention it at all. To avoid going to either extreme requires extra care in planning and presentation.

Facts should be stated simply and honestly. Yes, Jesus was killed. Go over the life of Jesus, his birth, how he grew, how he went about doing good, what he taught, but explain that there were people who did not like what Jesus said and did. (The Scribes and Pharisees, Mark 2: 15-17; the Pharisees, Mark 3: 1-6; his own countrymen, Mark 6: 1-6; the Pharisees and the Herodians, Mark 12: 13-17; the chief priests, Mark 14: 55-59). All through the year children

*Director of Christian Education, Riverside Community Church, Hood River, Oregon.

Story of the Church, by Walter Russell Bowie, Abingdon Press, may be read.

HYMN: "O sing a song of Bethlehem"

(If the children sang this hymn by Louis F. Benson at Christmas time, it will be appropriate to repeat it now, for the last stanza begins, "O sing a song of Calvary.")

SCRIPTURE: Jesus' death and resurrection in the Gospels

Fourth grade in unison: The Last Supper, Mark 14: 22-25

Fifth grade in unison: Gethsemane, Luke 22: 39-46

Sixth grade in unison: Calvary, John 19: 17-19, 25-30

All in unison and from memory, if possible: The Resurrection, Matthew 28: 1-10

HYMN: "I say to all men far and near"

PRAYER: The Lord's Prayer in unison prayed with reverence and meaning.

OFFERTORY HYMN: "Praise God from whom all blessings flow"

HYMN: "Christ the Lord is risen today"

(Instead of this hymn you may be able to substitute some special Easter music: a carol by the junior choir, a solo or a quartet from the adult choir, or recorded music, such as parts of Handel's "Messiah," Bach's "Passion of St. Matthew," Stainer's "Crucifixion," or Adams' "The Holy City.")

BENEDICTION:

May the glad dawn
Of Easter morn
Bring joy to thee.
May the calm eve
Of Easter leave

A peace divine with thee.
May Easter night
On thine heart write,
"O Christ, I live for Thee."
Author unknown

2. Albert Schweitzer, Missionary to Africa

WORSHIP CENTER: Spring flowers.

(During these months use flowers whenever possible. Nothing is more suitable. Let each class take its turn at providing and arranging the flowers, or appoint a special flower committee. Perhaps they may observe and learn from the arrangement of the flowers by adults for the church services.) If desired, the words "Follow Me" may be lettered on a large poster, to be used with the flowers.

HYMN: "Jesus Christ is risen today"

PRAYER:

Unison: Jesus said, "This is my commandment, that you love one another as I have loved you."

Response: We thank thee for thy love to us, O Lord.

Unison: Jesus said, "This is my commandment, that you love one another, as I have loved you."

Response: Forgive us, we pray, when we fail to obey thy command to love one another.

Unison: Jesus said, "This is my commandment, that you love one another as I have loved you."

Response: Help us, O gracious God, to obey the commandment to love one another as Jesus loves us. In his name we pray. Amen.

OFFERTORY HYMN: "Bless thou the gifts our hands have brought"

STORY: "Albert Schweitzer"

There have been many books and articles written about Albert Schweitzer. Now over eighty years old, Dr. Schweitzer is still at his post as a missionary in Lambarene, Africa. Several years ago he was called by *Life* magazine, "the greatest man in the world." Albert Schweitzer actually has had four great careers, but it was only after he became buried in the African forest to help and heal the black race that he became known as "great" by all the world.

Dr. Schweitzer was born in Alsace-Lorraine, between France and Germany. While still young he became famous as

"Try to display a picture of Schweitzer. There is sure to be material about him in your library. Perhaps you can have for browsing the illustrated book, *The World of Albert Schweitzer*, by Anderson, (Harpers'). Schweitzer's autobiography, *Out of My Life and Thought*, is a Mentor Book, 35c, New American Library. If possible, play one of Schweitzer's recordings of Bach (LP Columbia, ML 4600, 4601, 4602). A filmstrip is now available about Schweitzer, A 793-3, Society for Visual Education, Chicago 14, Ill.

a musician—an organist, a builder of organs, and a foremost authority on Bach. He is also a minister and theologian, and is the author of many books on biblical scholarship and Christianity. In addition, he became a philosopher and university professor.

Then when he was about thirty years old he began another subject—the study of medicine. He had decided that the most needy place in the world was Africa, and that he could do the most good there as a physician.

When he got to Africa he had to do most of the building of his hospital himself, had to learn to dig wells, to fight insects and dirt, to train his own nurses and assistants. Often needed supplies and equipment were lacking. During his first years as a missionary he had no musical instrument with him, so he used to practice on a log to keep his fingers from losing their skill. Now he has a pedal piano made especially for the tropics. He is still a great musician, and when he returns to Europe for a few months at a time, people flock to hear him play. He is humble before God and kind to all God's creatures. He has a pet deer at Lambarene, and sometimes he has been seen to bend down and lift an earthworm from the path so it will not be stepped on.

These two incidents illustrate Schweitzer's love for humanity, or "reverence for life," as he calls it. When the great

CREATIVE ACTIVITIES

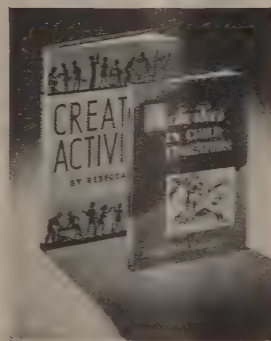
Rebecca Rice

The "what-to-do" book, with complete directions and diagrams for making desert scenes, a Palestinian house or village, worship centers, posters, friezes, panels, transparencies, etc. \$3.50

ACTIVITIES IN CHILD EDUCATION

Elizabeth M. Lobingier

An invaluable source book on creative teaching, showing the how and why of drawing, painting, lettering, clay modeling, freehand cutting, and dramatization in the church school. \$3.50



Order from your bookstore

PILGRIM PRESS

BOSTON

The New Judson V.C.S. Certificate



Here is a certificate the children of your Vacation Church School will always treasure. Lithographed on cover is a full-color painting, "Jesus, Friend of Children," by the notable artist, Ralph Pallen Coleman. Folder-type, the handsomely lettered commendation "for regular attendance and faithful work," has space for child's name, church, names of Minister, Superintendent; with Scripture. Folded size, 4 1/8" x 7 1/8"; open size, 7 1/8" x 9 3/8". Each. \$c

THE JUDSON PRESS

1703 CHESTNUT STREET
PHILADELPHIA 3, PA.

*Words were printed in the November Journal, Page 38.

2 NEW C.P.A. VACATION SCHOOL TEXTS FOR 1958

Jesus Went About Doing Good

Olaf Hanson

This ten-session unit is designed to help primary children think about Jesus as a person who really lived. During the unit they learn more about Jesus and his ministry in Palestine, begin to appreciate his teachings, and discover opportunities to help and love people as he did. Teacher's book, 75c; children's packet of 10 activity sheets, 35c

Fairest Lord Jesus

Lowell Brestel Hazzard and
Stella Tombaugh Hazzard

For intermediate and junior high boys and girls, this course portrays Jesus as a religious teacher who had a simple faith and who believed completely in the principles of love, good will, and righteousness. It will help young people discover the power of the Master, love him, and want to follow him. Teacher's book, \$1.25; Pupil's book, 40c

*... And don't forget
these fine books on
the Bible and Bible
lands:*

Book Of The Ages

Ethel Tilley

A course on the history and meaning of the Bible for junior high classes. Teacher's book, \$1.25; Pupil's book, 40c

Learning To Know The Old Testament

Ada W. Smith

For juniors, a course studying the life and thought out of which the Old Testament grew. Teacher's book, \$1

Visit Your Bookstore Soon

abingdon press
Publisher of The Interpreter's Bible

doctor visited America several years ago, in a railroad station he noticed an old woman struggling with two suitcases, and he went over to carry them for her as simply and naturally as if he had known her all his life. That was "reverence for life" in action. And back in Africa he once noticed a black mother crying on the river's bank at sunset. Her son had gone into the army and might never come back. Schweitzer tried to comfort the woman, but words were of no use, so he sat down beside her on the rock silently, and tears filled his eyes, too, as he tried to express his sympathy.

QUOTATIONS FROM ALBERT SCHWEITZER:

1. "I gave up my position as professor, my literary work, and my organ, to go as a doctor to Africa—to pay the debt I owe humanity for what God has given me."

2. "When we have done all in our power to help the Negroes, we shall not have atoned for the thousandth part of our guilt."

3. "I don't know what your destiny will be, but one thing I know, the only ones among you who will be really happy are those who will seek and find how to serve . . . I have found a place of service, that is enough for anyone."

SCRIPTURE: Mark 1: 16-20, John 21: 4, 15-22

HYMN: "Jesus calls us o'er the tumult"

3. Dr. Sa'eed Khan, a Beloved Christian Physician

WORSHIP CENTER: Spring flowers. If desired, a verse of Scripture done in illuminated letters: "Jesus of Nazareth . . . went about doing good." A map of Iran, if available.

CALL TO WORSHIP: Matthew 4:23

HYMN: "I say to all men far and near"

OFFERTORY HYMN: "Thy work, O God, needs many hands"

HYMN (or choral reading): "O Brother man, fold to thy heart thy brother," by Whittier.

STORY: "A Beloved Christian Physician"

Ask any missionary from which of the world's religions it is hardest to win converts to Christianity, and the reply will be: from the followers of Mohammed.

Yet for many years there lived in Iran one who had been trained to follow his father and his grandfather as a Mullah, a priest of Mohammed, who as a boy was already a "muezzin," giving the Moslem call to prayer from the minaret of the mosque. Yet he became a Christian in his youth and lived and practiced as a Christian physician during a long lifetime.

Sa'eed Khan was born in the mountains of Kurdistan. He was a brilliant scholar and linguist, and when a Christian evangelist from another part of Iran visited the mountains to translate the Bible into the local dialect, Sa'eed was selected to be his helper. Against his will the boy was attracted to the Christian faith, both because of the Gospel record which he read and because of the simple goodness of the evangelist's life. One night, in order to remind himself that he was a follower of Mohammed and not of Christ, Sa'eed Khan seized some hot coals and burned their marks into his legs as permanent scars.

But the struggle went on in his mind and at last, just before the evangelist re-

turned home, Sa'eed was baptized as a Christian. For awhile Sa'eed tried to keep his new religion secret, but he decided that was not right. When he finally told his family, they gathered around him with shouts and threatened to kill him or poison him if he did not give up Christianity.

Sa'eed Khan had to flee for his life, and he made his way over the mountains to an American missionary doctor who gave him a job as a stable boy. Because in this humble position Sa'eed worked faithfully, the doctor made him a helper in his clinic and began to train him as his assistant. Later Sa'eed was able to go to Europe to study medicine, and after his return to Iran he became a successful doctor himself, even becoming one of the court physicians to the royal family of the Shah.

Throughout his life, Sa'eed never refused to go to the help of any patient, rich or poor. He carried his Bible along with his medicine case, and prayed for and with his patients. He could speak eight languages and so was always able to talk in the patient's own tongue. People called him "the Beloved Physician."

After Sa'eed had fled from his home one of his brothers set out to find him and try to persuade him to return to his family and his religion, but when he saw the change in Sa'eed and his different life, the brother became a Christian too, and remained with Sa'eed to work as a Christian evangelist.

Many years later, when Sa'eed was a famous physician, he traveled back toward his boyhood home, through the wild, rugged country of the mountaineers, and there he found some of the very relatives and friends who had once threatened to kill him. He had the joy of telling them who he was and of winning some of them to become Christians.

HYMN: "Take my life and let it be"

SCRIPTURE READING, PRAYER, and BENEDICTION: Read in unison Ephesians 3:14-21, explaining that it is a prayer and to be read as such, also its closing words are a benediction, "good words" to carry with us.

4. Kaj Munk, a Modern Christian Martyr

WORSHIP CENTER: Spring flowers. If desired, a map on which to locate Denmark.

CALL TO WORSHIP: Ephesians 6:13-18

HYMN: "Christ the Lord is risen today"

PRAYER:

May the thoughts that I think,
And the words that I say
Be pleasing to thee,
O Father, each day. Amen.

HYMN: "I sing a song of the saints of God" or "Forward through the ages"

UNISON SCRIPTURE: Romans 8: 35-39

OFFERTORY HYMN: "Bless Thou the gifts our hands have brought"

STORY: "A Modern Christian Martyr"

Kaj Munk (pronounced Kai Moonk) was a Danish minister, poet, and dramatist who was killed by the Germans during their occupation of Denmark in World War II (1945), because he dared

*Words printed in the December Journal, page 32.

to speak out against them. The people of Denmark are now building a church in Copenhagen as a memorial to his great courage.

When the ministers in Denmark were forbidden to talk about the war from their pulpits, he said in one of his sermons, "Danish pastors have sworn to obey the Bible and the Confessions of the church, but not to obey the Foreign Ministry . . . I have been told to be cautious. Was Christ cautious? Were the martyrs cautious? I prefer Jesus Christ. He called the political leaders of his day hypocrites . . . It is better for relations between Denmark and Germany to deteriorate than for Denmark's relations with the Lord Jesus to deteriorate."

For these and similar utterances he was arrested in his home and led several miles into a forest where he was killed.

A few years before this, in 1942, Kaj Munk had written about his own life, "I will tell you about a boy who could not make up his mind whether he wished to be a pastor or a poet when he grew up—and he became both."

Kaj's father died when he was very young, but Kaj always remembered the evening prayers with his good mother. While he was still a boy his mother died

also, and Kaj was adopted by some relatives. He used to say, "The only three things I inherited from my parents were the robe in which I was baptized, a tablecloth, and God. These I have kept all my life."

While still in school, Kaj began writing poetry and plays which have become part of the literary treasure of Denmark. Many of his plays deal with the Bible and the Christian faith. When he started his work as a minister, Kaj wrote, "I am like a letter-carrier going to deliver a letter from God to the people in that parish. The letter must contain just the words from God that the people need about discipline, consolation, help in life, and victory in death."

Kaj Munk was loved by his congregation, most of whom were farmers and fishermen, because he shared all their experiences with them. During the war his writings were secretly printed and scattered all over Denmark to encourage and inspire the people in their hardships.

HYMN: "That cause can neither be lost nor stayed" in *Hymns for Junior Worship* 104. (Note that this was written by another Scandinavian and is sung to a Danish folk tune.)

Sing, soul of mine, this day of days,
The Lord is risen.

Toward the sun-rising set thy face,

The Lord is risen.

Behold He giveth strength and grace;
For darkness, light; for mourning, praise;
For sin, his holiness; for conflict, peace.

Arise, O soul, this Easter Day!
Forget the tomb of yesterday,
For thou from bondage art set free;
Thou sharest in His victory
And life eternal is for thee,
Because the Lord is risen.¹

HYMN: Select one from among the following familiar Easter hymns:

"Christ the Lord is Risen Today"

"The Day of Resurrection"

"The Strife is O'er, the Battle Done"

"Christ Arose"

"Come, Ye Faithful, Raise the Strain"

SCRIPTURE: Select one from among the following accounts of Resurrection experiences: Luke 24:1-12, 13-35; Mark 16:1-7; Matthew 28:1-10.

EASTER MEDITATION: "Their Easter, and Ours"

There were some very sad and disheartened men on that Saturday following the crucifixion and burial of Jesus. No company of people ever lived through a blacker day. Their dreams had come crashing to the earth. All their hopes were gone. Their Friend on whom they had placed such high expectations was dead and buried.

Then early on Sunday morning, life changed for these men and women. The women, very early that morning, had made a visit to the tomb to anoint the body of their loved one. They had encountered a surprising shock. The heavy stone that had covered the doorway to the tomb was rolled away. The tomb stood empty. A young man clothed in white said, "He is not here. He is risen from the dead. Go, tell the disciples—and Peter."

The joyful news spread like lightning, going first to the disciples. Then others experienced it for themselves, like the two travelers on the road to Emmaus. They found a living Christ walking beside them and entering into conversation with them.

What did that first Easter really mean to those people of the first century? No longer could they think of their Friend dead and helpless within a tomb. He was alive. He was in their midst, helping them to live and work. New hope, new courage, new power were theirs to go forward with the plans they had so often talked over with him when he was here on earth. All things were made new for them.

What does Easter mean to you? Is it still mostly a time of Easter bunnies and Easter eggs and Easter clothes and Easter music? Or is it beginning to mean something deeper and more dynamic for your inner life and daily conduct? This is the way one poet has expressed these same questions and their answers:

POEM: (read by one junior high school pupil)

What does Easter mean to you?
Stately church with cushioned pew,
Where, Lenten season gone at last
And days of self-denial past,
Richly clad, devoted throngs

¹Author unknown. Page 445, *Christ and the Fine Arts*, by Maus, published by Harper & Brothers.

Junior High Department

by Lucile DESJARDINS*

Theme for April:

He Makes All Things New

For the Worship Committee

On the first Sunday of this month all Christendom celebrates joyfully once more a living and risen Savior and Lord of all. Churches throughout the country will be crowded to the doors—partly with those who never darken the doors of the church throughout the rest of the year. The women of some small churches without janitorial service will clean and polish their church sanctuary from top to bottom. Palms and lilies and other flowers will decorate the church chancels. Choirs will prepare their most beautiful and joyful anthems. People will attend church arrayed in new hats and wraps and all their spring finery. Children will be enjoying their Easter bunnies, their new clothes, and their annual Easter egg hunt. It will be a time of special happiness for them.

Junior high boys and girls approaching adulthood should be discovering deeper reasons for joy at Easter time than these childish ones. They should be discovering glimpses of the deeper meaning of a risen and living Lord and Savior, available as a present Friend to help and guide them in their confused lives.

Just as the countryside grows dingy at the close of a long winter, so the lives

of junior high school boys and girls sometimes grow dingy and threadbare around the edges. They need to know that through a living Christ all things may, indeed, for them also, be made new.

Make sure that for Easter Sunday the departmental room where your worship services are to be held is clean and in order. Decide what outdoor nature things will be available to be brought in for a worship center, even though it be only some pussy willows. You may also wish to use on your worship center a favorite Easter picture, such as:

Holy Women at the Tomb, by Ender

Peter and John Running to the Tomb,
by Burnand

The Walk to Emmaus, by Girardet

For the second Sunday of the month, which has for its theme the renewal of life in nature, there will necessarily be some variation in approach depending upon the locality and how advanced the spring season is.

1. "Christ is Risen" (An Easter Service of Worship)

CALL TO WORSHIP: Jesus said, "I am the Resurrection and the Life."

Or you may wish to use the following poem:

*Mount Union College, Alliance, Ohio.

Of worshippers unite in songs
Of praise in lily-scented air?
Is this what makes your Easter fair?

Does it mean the end of winter's reign,
Bright skies and welcome warmth again,
Singing of birds, budding of trees,
Sweet spring odors on the breeze
From daffodil and crocus bed
And balsam branches overhead?
Sad is the world and cold and gray
If this is all of Easter Day.

But if this blessed season brings,
A firmer faith in holy things;
Assurance of a living Lord;
A strengthening of the tender chord
Of love that binds us to the life to come
Where loved ones 'wait us in the heavenly
home,
No pain or loss can e'er efface the bliss,

Dear friend of Easter, when it means
all this.

MAY RICKER CONRAD

PRAYER: Dear Father, we thank thee for
a risen Lord and Savior. Help us that
we may begin to realize the joy and
hope and power that a belief in a risen
Christ brings to the world and to us
and to the Church. May we live every
day full of the joy and hope that comes
through him.

HYMN: "I Know That My Redeemer
Liveth"

BENEDICTION

2. All Things Renewed in Nature

CALL TO WORSHIP: "Behold, I make all
things new."

HYMN: Select one from among the fol-
lowing nature hymns:

"Fairest Lord Jesus"

"Joyful, Joyful, We Adore Thee"

"For the Beauty of the Earth"

"This Is My Father's World"

"When Morning Gilds the Skies"

SCRIPTURE: Song of Solomon 2:11-13a

TALK: "The Miracle of Spring"

The disciples did not need to feel it
was such an amazing thing that Christ
should rise to new life from the tomb,

²Christ and the Fine Arts. Copyright
owner not located.

for every spring they had seen the miracle
of new life in nature arising out of the
deadness of winter. They had seen farm-
ers plant their seed in the ground in
faith that it would spring up into grow-
ing crops.

Have you noticed for yourself what
happens in the springtime? Toward the
end of a long winter the country or city
landscape begins to look dingy and deso-
late. The snow remaining on the ground
is soot-covered. The streets are often
muddy. The trees look black and bare,
with only a few dried up brown leaves
on them that have escaped the winter's
winds.

Then come the first gentle warm
breezes of spring time. A spring shower
washes away the last remnant of the
sooty snow. Everything begins to glisten.
Tiny green buds appear on ground and
bush and tree. What has seemed to be
dead is awakening to new life. God is
at work in his world of nature, making
all things new for his children once more.
It is the recurring miracle of new life in
the springtime. Each springtime brings to
us new proof of the truth that we do not
serve a dead but a living God who is at
work in his world. With such a miracle
every year, how could men think Jesus,
the Son of God, could remain shut up in a
tomb?

The poets have expressed this truth in
very beautiful ways. Let us hear what
they say about it:

FIRST READER: "There is no unbelief," a
poem by Elizabeth York Case, found in
Christ and the Fine Arts, by Maus,
pages 110, 111.

SECOND READER:

In every trembling bud and bloom
That cleaves the earth, a flowery sword,
I see Thee come from out the tomb,
Thou risen Lord.

In every April wind that sings
Down lanes that make the heart rejoice;
Yea, in the word the wood thrush brings
I hear Thy voice.

Lo! every tulip is a cup
To hold Thy morning's brimming wine;
Drink, O my soul, the wonder up—
Is it not Thine?

The great Lord God, invisible,
Hath roused to rapture the green grass;
Through sunlit mead and dew-drenched
dell

I see Him pass.

His old immortal glory wakes
The rushing streams and emerald hills;
His ancient trumpet softly shakes
The daffodils.

Thou art not dead! Thou art the whole
Of life that quickens in the sod;
Green April is Thy very soul,
Thou great Lord God.

CHARLES HANSON TOWNSE

**Ministers National Wholesale
and Discount Service, Inc.**
Buy at Wholesale and Discount
America's religious personnel are
saving large sums annually—on the
purchase of appliances, autos, tele-
vision, furniture, clothing, sporting
goods, church equipment, etc. Write
today for information.
Serving Over 12,000 Members
213-M Carolina Office Building
P.O. Box 9381, Raleigh, N. C.

Pocono Crest Camps
Pocono Pines, Pa.
CHICKAGAMI for BOYS
NAWAKWA for GIRLS
33rd Season. 2000-Acre Estate. Atop the
Poconos. Lake. Balanced program of sports
and creative activity. Experienced Coun-
selors. Physician. Protestant services.
4 Weeks \$190—8 Weeks \$350
Illustrated booklet "IJ" on request

**Need Accommodations
For A Summer Camp or
Conference June 22-29?**

**HERE IS A REAL
OPPORTUNITY**

Last minute cancellation
makes available this desirable
period at beautiful Conference
Point Camp, Lake Geneva, Wis-
consin.

Conveniently located 80 miles
NW of Chicago—accommodates
400—facilities ideal for confer-
ence sessions—abundant recrea-
tion facilities—excellent swim-
ming and water sports—30 hand-
somely wooded acres offer op-
portunity for relaxation and in-
spiration.

Write or wire immediately

R. H. Gocker
1121 N. Harvey Ave.
Oak Park, Illinois

**For Church School
Teachers**

**THE TEACHER AND
YOUNG TEENS**

By Louise B. Griffiths. For teach-
ers who seek to understand the
youth 12-14 and plan their re-
ligious education. A discussion of
materials, equipment, and re-
sources for the department leader
and teacher as well as new and es-
tablished methods of teaching these
young people. By a top authority
in the junior high field. Spiral
bound. \$1.75

**WORSHIP FOR THE
YOUNG IN SPIRIT**

By Paul N. Elbin. A carefully se-
lected collection of worship serv-
ices for use with adult groups.
\$2.50

At all bookstores or

THE BETHANY PRESS
Beaumont and Pine Blvd.
Box 179, St. Louis 3, Mo.

no need
to wonder what they're
doing... give them

the ART of DATING
by EVELYN MILLIS DUVALL
with daughter JOY

all about having and being
the RIGHT kind of date.
Only \$2.50 at your
bookstore

ASSOCIATION PRESS • 291 BROADWAY • N.Y.C. 7

PRAYER: Our Father, wilt thou give to us this springtime an awareness of the way thou art working in the awakening of life. May we have the faith to believe that just as thou doth make all things new in nature, so thou wilt work in our own lives to make all things new. In the name of Christ, our risen Lord, we pray. Amen.

CLOSING HYMN: "All Creatures of Our God and King"

BENEDICTION:

May the courage of the early morning's dawning,
The strength of the eternal hills,
The peace of the evening's ending,
And the companionship and leadership of the living Christ
Be with you now and forever. Amen.'

4. New Life in the Church

CALL TO WORSHIP: "Behold, I make all things new."

HYMN: "The Church's One Foundation"

SCRIPTURE: Christ's words to those who were to form the Church—Acts 1:8.

PSALM: "New Life in Christ"

What a change was made in the lives of the men and women, followers of Jesus, who were to form the nucleus of the church! On Saturday after the crucifixion and burial of Jesus they had lost all hope. They were in dark despair. But on the following morning their despair was turned to joy and hope and power. From that moment their voices had a different ring. Their very postures bespoke confidence and faith. There would have been no Christian Church without the resurrection of Jesus. No Church could have been founded on a dead Christ buried in a tomb.

Every Sunday in many of our churches we repeat the words of the Apostles' Creed—

I believe in . . .

Jesus Christ who . . . suffered under Pontius Pilate,
was crucified, dead and buried; . . .
the third day he rose again from the dead. . .

Those words meant something special to those first members of the Christian Church. They preached Christ's death and resurrection everywhere they went. New life in Christ was a central theme of the Christian Church of the first century.

And new life in Christ is the secret of power in the life of the Christian Church today, also. What can this belief in a living Christ mean to you and your church today? What can it mean to your youth fellowship? Would it mean new courage to witness for Christ? And a new commitment to the work of the kingdom of God?

PRAYER: Our Father, we thank thee for the living Christ, our Lord and Master. We ask thee to bring new life to our youth fellowship. May there be so much joy and power evident among us as Christians that other young people of our age may be drawn into it so they may learn to know thee. In Jesus' name we pray. Amen.

*Original source not located.

From *At Worship*, published by Harper & Bros. Used by permission.

CLOSING HYMN: "Rise Up, O Men of God" or "O Young and Fearless Prophet"

BENEDICTION

4. New Life for Each One of Us

CALL TO WORSHIP: "Behold, I make all things new."

SCRIPTURE: Romans 6:4, 11, 23; 12:1-6.

MEDITATION: "Walk in New Life"

Have you ever felt your own life was somewhat drab and dingy and threadbare around the edges and deep inside? You may feel about it something as you feel about this last winter's coat. Perhaps some of the smut and dirt of life has rubbed off on you. You feel that, just as you like a fresh, new dress or suit at Easter time, in the same way you would like a fresh clean new soul. Perhaps there are within you festering resentments, or bitter words and thoughts you can't quite forget and forgive, or ugly memories of secret sins or jealous attitudes.

Because we believe in a living Lord and Savior we can take all these secret feelings to him. We can ask him to forgive us and to help us "walk in newness of life," with sins forgiven and with a promise of God's grace to sustain us in that new life which we shall enter. This is a very important part of what the resurrection may mean to us as individuals.

Paul begged the Christians in Rome to "walk in newness of life" (Romans 6:4). God wants all his children to cast off from their lives the ugly, old, dead leaves of sin and to become living examples of the way he can work in the lives of his children just as he works in the church and through nature's awakening.

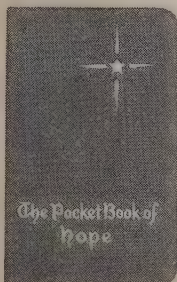
POEM:

If God can make—of an ugly seed,
With a bit of earth and air,
And dew and rain, sunshine and shade—
A flower so wondrous fair;
What can He make—of a soul like you,
With the Bible and faith and prayer,
And the Holy Spirit—if you do His will,
And trust His love and care!

A. D. BURKETT*

CLOSING PRAYER

BENEDICTION



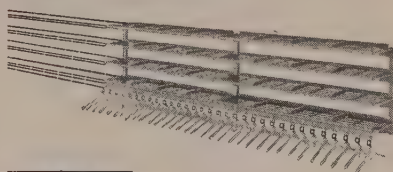
Newest of Bishop Ralph S. Cushman's works, with some of his poems never published before. Also included are scripture, prayers, quotations and verse. Vest pocket size, bound in imitation leather, gold stamping. 50 cents each, \$5 per dozen.

The Upper Room

The world's most widely used devotional guide

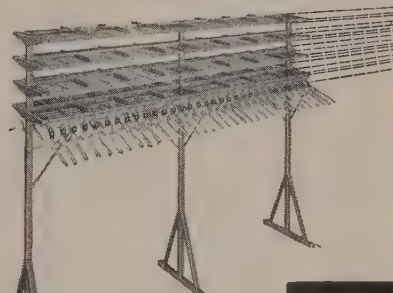
1908 Grand Avenue, Nashville, Tenn.

Checker®
COAT and HAT RACKS



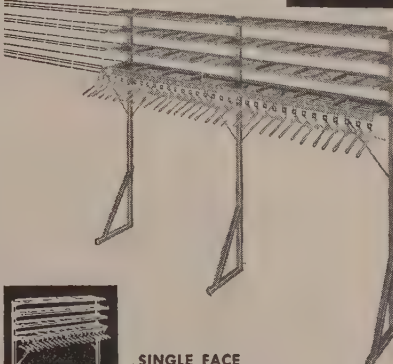
... WALL RACKS

Basic 2' 2", 3' 2", 4' 2" and 5' 2" units mount directly on wall. Interlocking add-on sections make racks of longer lengths and greater capacity.



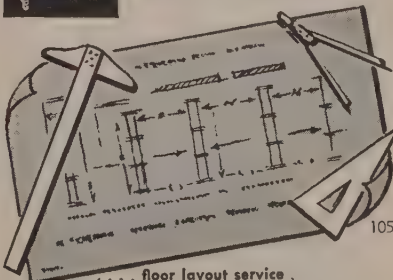
DOUBLE FACED . . .

These standard cloakroom racks (with or without checks) hold 8 coats and hats per foot of length. Also available in 4' 2" and 5' 2" portable racks—with shock braces and large casters.



... SINGLE FACE

Stationary or portable racks fit close against wall. Sections snap-lock together to make rigid assembly that will not sag, wobble or crack.



... floor layout service .

Let our cloakroom and checkroom specialists suggest equipment requirements and efficient layout. Just send outline of available space, capacity desired and nature of load. No obligations, of course.

Write for Catalog Sheets, CK-320

VOGEL-PETERSON CO.

1121 W. 37th St. • Chicago 9, Ill.

Senior High and Young People's Departments

by William D. McINNES*

THEME FOR APRIL:

Christ, the Cross, and Me

To the Worship Committee

This month it is suggested that *spoken meditation* be used as the basic worship pattern. This may be one of the most common means of stimulating worship, but it is by no means the easiest. To use this method tempts one in several ways. In the first place, it tempts the leader to be unprepared. Many people think that all one has to do is to read a devotional talk prepared by someone else. This is not so. When the meditation is used there is a need to rehearse even original material, just as much as other worship media, in order that the reading may become alive and meaningful to those listening.

The second temptation is to try to teach through a meditation. This is not to say that in the worship material ideas which are of an educational nature should not be used. Rather it is to say that when new ideas are presented, they should be simple or familiar enough not to detract from the worship, but rather to add to it.

Many people differ on the meaning of the word "meditation." Some think of a short talk about a theme. Others would say that it is a bridge from one basic thought to another. Still others would say that it is deep thought which an individual has concerning some subject. For our purpose I think it well to define meditation as "the continuous application of the mind to the contemplation of some religious truth, mystery, or object of reverence as a devotional exercise." (Oxford Dictionary)

If this is so, the meditation is really not the words written down for someone else. Meditation is only that which one thinks within himself.

Even as there are people who do not know how to pray, there are those who do not know how to meditate. During this month we hope to help those who do not know how to occupy the meditation time, to study, to understand, and to learn by doing. The elements which go to make up group meditation are these: setting, such as the chapel or worship center; stimulation, questions and statements which point ahead to a goal; involvement, through the use of key words which relate to the individual's experience; and sometimes corporateness, the realization that others are meditating, too. All these things then must

be brought into use as we think with sustained thought on a theme and as we try to help others to meditate.

The Easter message

What is the purpose of the worship during the Easter and post-Easter season? This is the question that the worship committee must face. In order to do this adequately, one must first come to an understanding of what the Easter message is. The earliest record of the Easter message is that written by Paul to the church at Corinth. Take time to read I Corinthians 15:1-11. This seems to be a factual statement of the events surrounding the resurrection of Christ. But Paul does not stop here. He takes time to point up the significance of the resurrection through the remaining verses of the chapter. Now read the whole chapter.

According to Paul, the most significant message of the New Testament is the one we will be using as the basis for this month's worship. To state the value of the resurrection story for our lives very simply one might say this:

Jesus lives forever; he is forever available to us, and the power manifested in his resurrection is the power which is at our disposal.

With this in mind, a glance at the early church shows what a powerful impact this message had on people. It gave men the strength to proclaim this mighty act of God in the face of death. It gave men who were once fearful, courage. It gave men a steadfast faith in the power, yes, the very presence, of God.

How then do we apply the Easter message to the services? First let us establish that we do not wish to argue about how a dead man could raise himself or be raised from the dead. Secondly, as we have said before, we do not want this to be a "lesson" taught by someone else.

Easter Sunday is the second week in the month. With this as the guide for our order, we see that more time can be spent on the meaning of Easter in our lives, less time on the prelude to the resurrection experience.

Thus the first Sunday's service should deal with the meaning of the cross itself. As a scriptural basis let me suggest Matthew 27:20-40.

The second Sunday, thought should center on the relation of the resurrection to the individual (I Corinthians 15:1-11).

The third Sunday should center on the resurrection in relation to the individual

as a member of the church (Luke 24:13-31).

And the fourth Sunday, thought should center on the resurrection in relation to the individual in the life of the church and its impact on society (John 21:15-18).

Planning the services

The meditations given below are suggestive of the kind of thing that might be done. After studying these and adapting them to your own situation, the next job is to put these meditations into a total worship experience. The setting itself is important. There is definite need to "condition" the worshippers, to prepare their minds for worship. This may be done either by fitting the meditation into your regular pattern of service or by developing special patterns of worship for this series.

To prepare for the meditation, some use of the Scripture upon which the meditation is based is necessary. (Suggested Scripture passages are given above.) Further help can come by designing worship "centers" which portray some aspect of the meditation. Simple yet impressive is the use of a light in the form of a cross shown upon the wall or curtain.¹ The third Sunday it might be well to use emblems of the Lord's Supper as the worship center. During the meditation itself, it may help the worshippers if there is not complete silence. Background of records or piano will reduce the tension created by silence.

But even as preparation needs to be made on the part of the leaders, there is something which can be done to assure group response to the meditations. Your own young people could be encouraged to write prayers which express their own thoughts in anticipation of the worship experience. Then after hearing the meditative thoughts they might pray aloud these prayers. (This is not to replace the short prayer thought at the end of each of the meditations.)

But remember that the use of prayer is not the only way that the service can be concluded. It might be well to find a poem from *Masterpieces of Religious Verse*² to end the meditation. Or any one of several hymns are very fine for closing: 1. "I do not ask, O Lord, that life may be," and "My faith looks up to thee." 2. (preferably solo) "I heard the voice of Jesus say." 3. "Here, O my Lord, I see thee face to face," or "God, unseen, yet ever near." 4. "I bind my heart this time."

Since we are focusing on Jesus and his role as Christ, I would suggest borrowing or buying *Christ in Poetry*, by Thomas C. Clark and Hazel D. Clark, Association Press, 1952. The sections called "The Way of the Cross," and the "Continuing Calvary," will help during the first service. The sections called "Resurrection" and "Come Follow Me" will help in the latter half of the month.

¹On one side of a glass binder for either 35 mm or 3½ x 4¼ slides, mask all of the glass with opaque binding tape except a cross in the center. Bind this with another glass, with the tape between the two pieces of glass. Use this in a slide projector to throw the cross on the wall. It is well to experiment in advance to be sure the cross is the desired size.

²J. D. Morrison, Ed., Harper & Brothers, 1945.

*Student at the College of the Bible, Lexington, Kentucky.

Meditations

NOTE: The dots following the sentences indicate pauses to allow individual thinking. These should be not less than five seconds each and probably not more than fifteen seconds, unless your group is experienced in the use of silence in worship.

"The Word became flesh."

That is that sign above the head of Christ?

Singing of the Jews! Is this mockery, or is this a statement by someone of what he thought to be true? . . .

That was it he said to Pilate when he was questioned, "Are you King of the Jews?"

He said, "You have said so. But I tell you, hereafter you will see the son of man seated at the right hand of Power, and coming on clouds of heaven."

That a strange answer! . . .

Was Jesus afraid to tell them who he was?

Or did he tell them by his answer?

In the Old Testament there is a strain which talks about the "King of Glory," referring to God. . . .

First Peter and John's Gospel talk about the glory of the Lord being Jesus. . . . and John says that Jesus was the Son of God. . . .

Think of it—that figure up there on the cross, that figure with two hands, two arms, two legs, . . .

He is just like me. . . .

Yet he is the Son of God! . . .

Wails in his hands, a sword in his side, scourge marks on his back . . . he knows what it is like to have pain, to be disliked. . . .

His man, just like me, . . . yet the Son of God, came down to meet us in the suffering of the cross. . . .

How can I hate a God who would let his Son go through the same things that I go through? . . .

How can I help but love him who was despised and rejected, spit upon and beaten and only loved and admired by a few? . . .

God, I would love Christ too. . . .

Face to face with Christ.

Was the resurrected Christ come to a man face to face? . . .

And last of all, he appeared unto me!"

Paul says so, and even bases his apostleship upon such a belief. . . .

Does this have any significance to me? . . .

Can men have a face-to-face relationship with Christ even yet? . . .

Or can we just know some facts about Jesus, the man? . . .

Look at the change that it made in the life of one who came to know Christ Jesus. . . . The greatest of all missionaries, Paul.

Last of all, he appeared unto me!" Is this not a man affirming that he had experienced the Christ? . . .

Once he had been a destroyer of the faith. . . .

Now he was no longer a destroyer, but a propagator. . . .

This man who once scorned Christ and his followers, now loves him with his whole heart. . . .

Doubtless Saul had known the facts about Jesus. . . .

But there was no reality to them until he saw him face to face. . . .

Jesus, the Christ. . . .

O God, I have known about Jesus, but till now have not really felt a lack in experiencing Christ. . . .

Help me to come to a knowledge of his real presence. . . .

3. Christ in the church

After he had taken his place at the table with them, he took the loaf and blessed it and broke it in pieces and handed it to them. Then their eyes were instantly opened and they recognized him. . . .

How does one come face to face with God? . . .

Where can we experience Jesus Christ? . . . Where can the meaning of Christ become a reality? . . .

And he showed them how Moses and the prophets had foretold of his coming and his death. . . . Maybe in the experience of the church? . . .

Can we always come to an awareness of Christ when we worship by ourselves? . . .

Through the Old Testament and the New Testament comes a certain reality of what Christ means . . . but is this all? . . .

Even when Jesus showed the disciples these things, they did not recognize him until they had the fellowship of eating supper with him. . . .

If I drink the cup and break the bread, maybe something of Christ's realness can become apparent to me. . . .

A realness about his mission, yes . . . but maybe something of his ongoing presence can be with me as I partake of his table. . . .

Here Jesus is known not as a person dead, but in truth with me from day to day . . . available to strengthen and give me courage. . . .

O God, may I realize the presence of Christ as we worship thee.

4. Christ in the community

"Feed my sheep!"

I wonder what this command of our resurrected Lord means? . . .

Especially to those "Christians" who sit back and do nothing. . . .

"Those Christians," . . . well maybe I should say "we Christians." . . .

If we know Christ, he is calling us, too! "Feed my sheep!"

It reminds one of the commission to "take up your cross." . . .

Yet is this the idea? . . . maybe there is more than this suggests. . . . there is a need to do something for someone else. . . .

The commission says to "feed"—maybe the idea is to serve. . . .

Yes, remember how Jesus showed us that those who would be leaders must be servants of all. . . .

Are all leaders? . . . I wonder if this is the case?

To some extent I can see I am. . . .

What, then, does this say to me, "Feed my sheep?" . . .

Does it mean to show our faith? . . .

Does it mean to take it to someone else? . . . Does it mean to serve in any way possible? . . . How can I do this? . . .

Is it not more than just showing faith to others? . . . Isn't it serving with hands and feet—mind and body? . . .

And why? . . . not because of reward—that's for sure . . . but because of the reality of the resurrected Christ. . . .

O God, help me to be a servant of all as I proclaim my faith in thee. . . .



THE DAWNING

Wonderful pageant of the Resurrection of Jesus, by Lyman R. Bayard; price 50c. Also many other pageants and plays for church or school for EASTER and other occasions. Write for free catalog.

PAGEANT PUBLISHERS

Dept. E-1 Box 306
West Los Angeles 25, Calif.

WISE BUYERS!

Right now you can buy most

CHILDREN'S DAY BIBLES

at last year's prices.

Soon prices must advance.

Contact us early.

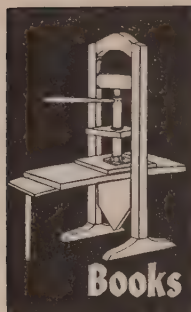
MASSACHUSETTS BIBLE SOCIETY

41 Bromfield Street

Boston 8, Massachusetts



ASSOCIATION PRESS • 291 BROADWAY • N.Y.C. 7



Books off the Press

Spiritual Renewal through Personal Groups

Edited by John L. Casteel. New York, Association Press, 1957. 220 pp. \$3.50.

Here is concrete evidence of God at work in human experience. Here is testimony to the power of God which can be released when disciplined groups meet for rigorous study and intensive prayer. Here are the accounts of what happens when laymen of all occupations take Christ seriously. Here is the Church recapturing the oft-neglected art of encouraging its members to be ministers to one another. Here is one answer to our impersonal, thing-ridden civilization.

Here in these small groups people can be people; they can find acceptance and a sense of deep belonging. Yet this fellowship is no mutual admiration society; instead one finds painful confrontation by God, honest appraisal by one's fellows, and a penetrating examination of his own soul.

This book describes the similarities and also the varieties of such personal groups. Trends are indicated regarding group origins, purposes, leadership, membership, size, programs, frequency, time of meeting, and ways of expanding.

Despite the undeniably beneficial results of the groups described, one wonders if the analyses of their own group processes have been sufficiently penetrating to discover the conditions which would tend to make these values reproducible. Similarly, one wonders if the influence of these groups is reaching beyond the sphere of inner personal renewal or improved individual-to-individual relationships to the difficult problems of group-to-group conflicts.

Nevertheless, this is a book which will offer a new ray of hope to both ministers and laymen who are weighed down with the unending burden of ecclesiastical duties and the superficial nature of so many of their contacts with persons.

W. RANDOLPH THORNTON

The Family and Mental Illness

By Samuel Southard. Philadelphia, Westminster Press, 1957. 96 pp. \$1.50.

It may be said that the *raison d'être* of this little volume by Samuel Southard is: What should a family do and think when one of its members is stricken with a mental illness?

Basic, of course, is the dictum that mental illness is like any other illness,

and must be treated specifically and explicitly for the precise symptoms which are indicated. In spite of the increasingly popular knowledge about the scientific aspects of mental illness, a large segment of the population still clings to the old clichés, old wives' tales, and medieval superstitions when they begin to think of mental illness. Many families still feel a stigma and shame when one of the family is afflicted. Author Southard strives to divorce the reader from these antiquated concepts. He encourages families to "take in stride" the mental illness of a member of the family, in precisely the manner that a family would accept the fact of physical illness.

Regardless of the manner in which we try to make rational the whole problem of mental illness, we must confess that we know very little about its sources, symptoms, treatments, and cures.

Mr. Southard will help us, and he does, indeed, indicate rewarding procedures for a family when a loved one is stricken.

W. MARSHON DEPOISTER

Religious Buildings for Today

Edited by John Knox Shear. New York, F. W. Dodge Corporation, 1957. 183 pp. \$7.50.

When a congregation appoints a committee to plan and carry through its building program, some of the members may have had experience in building a home or perhaps a place of business; it is not likely that any of them will have had previous experience in planning and building a church. Moreover, they will, in all probability, have given little previous thought to the architectural implications of their way of worship or of their congregation's educational and other activity programs.

And yet they are now charged with the responsibility of investing what for their congregation is a huge sum of money in the construction of a building that must serve their unique needs for a long time to come and that at the same time will be a witness to the community of their understanding of the meaning and importance of religion.

In such a situation, *Religious Buildings for Today* can be of great help by way of orienting the committee members to their job. Here they will find a striking collection of recently completed religious building projects from many areas of the world as selected by the editors of *Architectural Record* magazine from the pages of their publication. In addition to the commentary, each case study includes interior and exterior photographs, with detailed floor plans, and in many instances with structural diagrams as well.

Committee members will not find a single design or floor plan that will meet their needs exactly, and some of the projects which are described will have cost much more than the committee is prepared to spend. But they will find illustrations of ways in which some of the world's most talented architects and designers have sought to express the meaning of religion in stone and mortar in such a way that the resulting building

is both beautiful and functional. And if they will read the descriptive text and study the illustrations carefully in an effort to understand what the architect was trying to do in each case under the circumstances that were given, they will not only come to a better understanding of what is involved in the planning of a new church, but will also pick up specific ideas that will be applicable directly to their own project.

The descriptions of actual church buildings—Protestant, Roman Catholic and Jewish, both small and large—are grouped under four heads: The Design of Churches, Worship and the Arts, Structural Expression, The Church and its School. A wide variety of architectural styles, of sites, of budgets, of program requirements, of structural methods, and of attitudes are represented.

THEODORE C. BRAUN

Why Go to Church?

By Truman B. Douglass. New York, Harper & Brothers, 1957. 118 pp. \$2.00.

The fourteen chapters of this book were first presented as a series of radio addresses over the NBC network under the auspices of the National Council of Churches. Though they were prepared with non-church members of the radio audience especially in mind, they make unusually profitable reading for church members as well. There isn't a dull sentence in the book. Dr. Douglass gives such a fresh interpretation of the church that the most faithful member may have a sense of meeting his church for the first time as he reads this book.

The material is written in easy, conversational style and is interesting to laymen, even those who never before have taken the time to give the church any serious thought. Yet it reaches to many of the profound insights as to what the church is and what is its meaning in the world today.

Dr. Douglass discusses in one chapter the church "As Man's Rememberer"—"standing guard between the community and the awful peril of forgetfulness"—champion "of that remembrance without which the people perish." In another he describes the church as "The Communion of Sinners." "The Christian man is not the moral man, nor the just man, nor the socially responsible man . . . He is first of all the forgiven man." Again, he says that ". . . one of the distinctive features of the church is this: that it belongs in a special way to those who are not members of it." In another section the church is presented as the place where every man's hunger to be taken seriously is met in a profound way.

This is a book to be given to the fellow who has the answer to the church all wrapped up in a glib sentence. It is for the person who sincerely wants to know what the church is all about. It can be profitably discussed by student groups. It is excellent for reading by those about to join a church. It could be discussed by a panel in a series of church meetings. Serious study groups will find it good for use with supplementary mate-

JUST PUBLISHED

Faiths Men Live By

Now in The Second Edition!

John Clark Archer; Revised by
Carl E. Purinton, Boston University

March 14. This new book provides a comprehensive, objective study of today's religious beliefs and practices in their historical context. Each religion is viewed in its cultural setting and in itself, with due regard for interaction with other faiths. The approach is contemporary and takes into account the religious, economic, and political changes of recent years. Includes supplementary reading lists. 540 pp. \$5.75

Essentials of New Testament Study

Eric Lane Titus, Southern
California School of Theology

March 3. This concise book gives penetrating insight into the religious, social, and historical context in which the literature of the Christian community developed. Writing with remarkable clarity, the author makes frequent use of the best of both classical and recent New Testament scholarship and interpretation. Book includes lists of selected readings at the end of each chapter. 285 pp. \$3.75

A Unique Study of the . . .

History of Christianity, 1650-1950

James Hastings Nichols,
University of Chicago

This highly praised book traces the changing relation of the Christian faith to society, culture, and the state over the past three centuries. Invaluable as an orientation to the present status of Christianity. "... a truly magnificent work . . . highly recommended."—The CHRISTIAN CENTURY. "There is nothing in English or in any language which presents such a full and well-rounded survey of the church during the modern period."—WILHELM PAUCK, Union Theological Seminary. 493 pp. \$5

Order your books from:

THE RONALD PRESS COMPANY
15 East 26th St., New York 10

rial, as a guide to a thorough rediscovery of the church. Every church member reading it will be led to a new understanding of the church and to a new desire to help his church be what Dr. Douglass says it can be.

VIRGIL E. FOSTER

Delinquency: Sickness or Sin?

By Richard V. McCann. New York, Harper & Brothers, 1957. 179 pp. \$3.00.

This book makes a valuable contribution to the understanding of delinquency. Several factors make it especially helpful.

First, it comes out of the author's own experience in working with delinquent boys and girls. Dr. McCann was director (1954-56) of the Harvard Divinity School Seminar on Delinquency. He directed many students of Harvard and of Andover Newton Theological School in work with delinquent boys and girls. He takes us into the lives of delinquent youth and helps us see them first of all as human beings seeking fulfillment of normal needs, and then as persons in various stages of delinquency, treatment, and restoration.

Second, without any of the sentimentality with which the public rather than the delinquent is often blamed for the delinquency, Dr. McCann shows how the whole of society is mirrored in the lives of those whose search for selfhood gets tragically "off the track." And study of delinquency must in the end be a study of society as a whole. To read this book is to see ourselves in a new light.

Third, the author gives some suggestions as to what we can do about delinquency. He offers no easy answers. He tells about real young people who have been helped and how they were helped. There is a chapter on what churches can do, another on the role of the clergy in delinquency prevention, and one on preventive opportunities for parents and laymen.

Fourth, the book includes a good classified bibliography.

A few chapter headings give a bit of the flavor of the book: "The Distorted Self-Image: How Delinquents See Themselves" (3), "Youth in Search of a Self" (5), and "The Gift of the Self: Breaking Through to the Delinquent" (10).

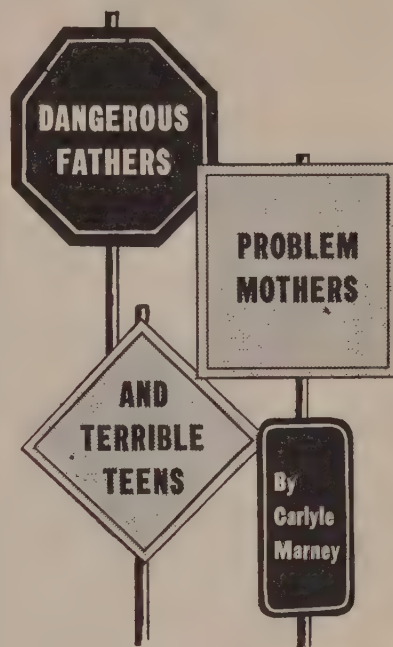
The greatest value of the book may lie in the fact that it shows us persons rather than statistics, concepts, and generalizations. We see boys and girls in their homes, in their neighborhoods, in the courts, in schools, in clubs, living according to a self-image, as we all do, attempting solutions to their difficulties in ways many of us narrowly escaped, and responding to understanding and affection. The author sees delinquency as both sickness and sin—sickness and sin too big for the delinquents alone to meet because all of us share in it and must meet it together.

VIRGIL E. FOSTER

How to be Accepted by the College of your Choice.

By Benjamin Fine. Great Neck, New York, Channel Press, 1957. 134 pp. \$3.95.

A book of signposts to happier family living...



Stop, look, and listen to what Dr. Marney has to say about family living in this new book!

For every member of the family—some surprising facts about themselves! Dr. Marney's book will help people grow into a deeper, richer understanding of themselves and other family members.

By applying the teachings in *Dangerous Fathers*, *Problem Mothers*, and *Terrible Teens*, every family can become an even closer, happier, more harmonious group. \$2

Also by Dr. Marney:

FAITH IN CONFLICT

A Christian's reply to an agnostic's questions about science, evil, culture, and death, in memorable statements of conviction. \$2.50

THESE THINGS REMAIN

"Ten sermons, the like of which has not been seen for a long time! . . . This reviewer would like to hear the preacher, for the written word suggests a powerful spirit that sings its way along."—Church Management \$2

VISIT YOUR BOOKSTORE SOON!

ABINGDON PRESS

Publisher of THE INTERPRETER'S BIBLE

JESUS AND HIS COMING

J. A. T. ROBINSON

A probing study of the doctrine of the second coming of Christ, answering three important questions: What did the New Testament Church believe about the Second Coming—and how and why did this belief emerge? What, if anything, had Jesus to say about an actual second coming? What is the Christian hope today—and where does it fit into contemporary theological thought?

In his examination of these questions Dr. Robinson's conclusions are supported by both biblical evidence and the best recent thinking on the subject of Christian eschatology.

"All serious students of the Christian hope will welcome this new, searching, and Christ-committed enquiry."—GEORGE A. BUTRICK. \$4

Dr. Robinson, a Biblical interpreter notable for both scholarship and insight, is dean of Clare College, Cambridge University.

Before assuming his present position, he studied classics and philosophy at Cambridge, served a Bristol parish, and taught in Wells Theological College.

ORDER FROM YOUR
BOOKSTORE TODAY

ABINGDON PRESS
Publishers of THE INTERPRETER'S BIBLE

College admission promises to be an increasing problem as the proportion of high school students to college places rises. Here is advice for the high school student and his parents out of the wide experience of the Education Editor of the *New York Times*.

R. L. HUNT

The Gifts

By Dorothy Clarke Wilson. New York, McGraw-Hill Book Co., 1957. 282 pp. \$3.95.

In this novel a gifted story-teller packs into the twelfth year of Jesus' life, the year in which a boy becomes a man in the Jewish congregation, incidents which might have been preparation for the mission of the mature Jesus. The gifts left for him by the three kings of the Orient, Jesus makes use of in princely fashion to discover that material gifts are not enough. A good story as a story, and a better sermon.

R. L. HUNT

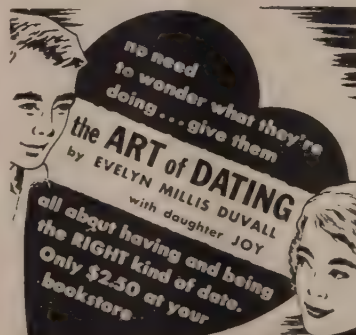
The Hidden Persuaders

By Vance Packard. New York, David McKay Company, 1957. 275 pp. \$4.00.

Have you ever wondered why certain commercials use the advertising techniques they do? Have you stopped to analyze why you choose one brand over against another? These, and many other questions about modern advertising, are discussed in the excellent book, *The Hidden Persuaders* by Vance Packard. Mr. Packard analyzes very carefully the use of psychology and psychiatry to manipulate people into buying products they do not want or need. "Motivational Research" is the term applied to the current depth approach of the advertisers. In this research man's irrational motivations are explored in order that advertising campaigns can be directed to these motives.

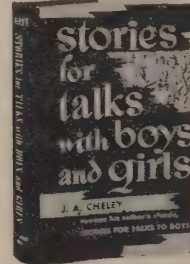
The book is fascinating, yet frightening, especially in the analysis of the campaigns directed to children.

The concluding chapter on the moral issues raised by the use of these advertising techniques is provocative and points out clearly what the issues are. Although this is not intended to be a religious book, it raises fundamental religious questions of integrity of personality, understanding of human nature, and the legitimacy of manipulating hu-



ASSOCIATION PRESS • 291 BROADWAY • N.Y.C. 7

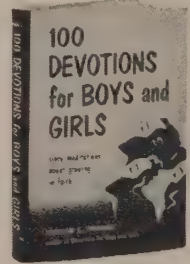
you'll be **TOPS**
when you use these 3 new ways to reach young people... to help them learn and like it and you.



**STORIES
FOR TALKS
WITH BOYS
AND GIRLS**

J. A. CHELEY

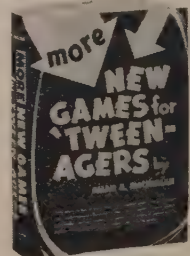
Make your point vividly, easily with these 700 short, character-building anecdotes, stories dealing with 99 major themes... such as character, convictions, courtesy, faith, growth, home, ideals, love, sacrifice, self control. A complete revision of Frank A. Cheley's classic *Stories for Talks to Boys*. \$3.95



**100
DEVOTIONS
FOR BOYS
AND GIRLS**

WILLIAM L.
WOODALL

Unusual story-meditations, drawn from normal childhood experiences, can be read by children or adapted by teachers for leading class devotions. The devotions are grouped into sections: Some Ideas About God; Pictures of Jesus; How to Pray; Knowing What's Valuable; Taking Part in the World; What a Real Christian Is Like. A sequel to the author's popular *Devotions for Boys and Girls*. \$2.00



**MORE NEW
GAMES FOR
'TWEEN-
AGERS**

ALLAN A.
MACFARLAN

For your fellowship periods... over 200 games for boys and girls of 9 to 15, by the author of the successful *New Games for 'Tween-Agers*. Every game clearly labeled for age appeal, number of players, locale, equipment (if any), other facts for easy selection. Range covers running and quiet games, picnics, ball games, etc. Scores of illustrations, diagrams. \$3.50

At your bookstore
ASSOCIATION PRESS
291 Broadway, N. Y. C. 7

man emotion for economic, religious, fund-raising, and political ends.

This book should be read by every church worker, professional or lay. Christian educators cannot afford to ignore this important aspect of American life in which every person is affected.

ALVA I. COX, JR.

Patterns of Faith in America Today

By F. Ernest Johnson. New York, Harper & Brothers, 1957. 192 pp. \$3.00.

What does your religious body or movement teach concerning the nature and destiny of man? What is its conception of God? What does it have to say about sin and salvation? What philosophy of history does it hold? Does it foster a belief in progress? How does it conceive authority and freedom?

In an adventure at sympathetic understanding, spokesmen of liberal and of classic Protestantism, Roman Catholicism, Judaism, and Naturalistic Humanism here seek to answer these questions.

R. L. HUNT

Christian Worship by Families

By Richard E. Lentz. St. Louis, Bethany Press, 1957. 56 pp. Paper, 75c.

This is not a manual of "canned" devotions. It is a stimulating discussion of what worship really means in families.

For the uninitiated, it provides many

practical suggestions for recognizing and utilizing those day-by-day happenings in every family to create experiences of worship. For families accustomed to such devotional practices, it prods their imagination with many suggestions regarding application and follow-through.

The chapter on "Church Worship by Families" adds a new perspective to the traditional concept of family worship. Those chapters on worship in families with youth or with only adults carry the discussion to the age ranges where it is most sorely needed.

This booklet is profitable for individual or family reading or for study in any adult or parent group.

WILLIAM H. GENNE

The National Geographic Magazine

December, 1957; National Geographic Society, Washington, D.C.; single copy \$1.00.

The good teacher will not only find sermons in stones but teaching materials everywhere. The December 1957 issue of the *National Geographic Magazine* is unexpectedly rich in resource items. An article describing what a diver found off Pitcairn Island shows Fletcher Christian's great-great-grandson reading a Bible that was carried on the Bounty. Was Psalm 104 a favorite passage of those who went adventurously to sea? Or Acts 27?

A map of the heavens inserted in this issue brings to mind that the Bible is not a textbook on astronomy.

Best of all, the December *Geographic* contains "Bringing Old Testament Times to Life," a feature article by Dr. G. Ernest Wright, with 18 maps, charts, and photographs and 10 color paintings, the latter done by H. J. Soulen, an artist who has lived among Bedouin nomads and developed original techniques for catching the splendors of the Palestinian countryside on his palette. With the aid also of archaeology, he has sketched biblical people as they must have looked against their own background.

Dr. Wright's article forms an excellent introduction to the whole field of biblical archaeology and exploration. Here such ancient names as Jericho, Hazor, and Ai

live again. Here is a picture of the Exodus and the Conquest of Canaan as historians now understand them. Here is a striking interpretation of "manna." Here, too, the reader will learn the difficulty the explorer has in identifying Sinai, the speed with which archaeology can change our perspective, and the aid archaeology provides for better Bible translation.

J. CARTER SWAIM

Miracle Bridge at Mackinac

By David B. Steinman and John T. Nevill. Grand Rapids, Michigan, Wm. B. Eerdmans Publishing Co., 1957. 208 pp. \$4.50.

This is a great story of the building of the world's biggest bridge, across the Straits of Mackinac, completed last fall. For further information see editorial comment on page 2.

**SUPERB STYLING
ECONOMICAL
CHOIR
PULPIT ROBES**

Write for Free Catalog. Choice of color, finest material and latest styles at lowest prices.

HARTLEY
Religious Vestments Div.
1809-B Church St. • Nashville, Tenn.

ARE YOU JOB HUNTING? IS A FRIEND?

Our New York City offices offer a variety of opportunities for people who want to use their skills in Christian Service. Secretaries and typists work in such areas as television production, home missions, world relief, book publishing, accounting, public relations, as well as many others.

Women's and men's residences in the city provide most satisfactory living quarters plus a springboard for meeting a congenial group of friends.

If you are interested in working in New York, we will be glad to answer any of your questions. Please write to the

**OFFICE OF PERSONNEL
NATIONAL COUNCIL
OF CHURCHES**

**297 FOURTH AVENUE
NEW YORK 10, NEW YORK**

Free to WRITERS seeking a book publisher

Two fact-filled, illustrated brochures tell how to publish your book, get 40% royalties, national advertising, publicity and promotion. Free editorial appraisal. Write Dept. LJ8

Exposition Press / 386 4th Ave., N.Y. 16

IF YOU'VE WRITTEN A BOOK...

You will be interested in our plan to publish, promote, and distribute it. Write for free, informative brochure. Submit your MS for prompt evaluation.

BARDLEY HALL PRESS
Dept. E, 363 Lexington Ave., N. Y. 17

CAMP AND CONFERENCE DIRECTORS

**FOR
THE
PEAK OF PROTECTION**

—CONSULT US.

MEDICAL EXPENSE

ILLNESS AND ACCIDENT Coverage

**OUR CLAIM SERVICE IS DESIGNED
FOR YOUR GROUP.**

BROTHERHOOD MUTUAL LIFE INSURANCE COMPANY
230 E. BERRY STREET FORT WAYNE 2, INDIANA



"Look Up and Live" Gets Sylvania Award

NEW YORK, N.Y.—One of the 1957 Sylvania Television Awards was given to "Look Up and Live" as the outstanding religious television series of the year. "Look Up and Live," a CBS network presentation, represents Protestants, Catholics and Jews, the Protestants having programs seven months of the year. This section of the series is produced by the Broadcasting and Film Commission of the National Council of Churches. The Division of Christian Education has been responsible for the Protestant programs, under the direction of the Youth Department and the Department of Audio-Visual and Broadcast Education. The series is aimed at unchurched youth. Individual programs have received unusually favorable reviews by television critics.

In announcing the award the speaker said: "In the field of religious programming the judges were happy to find that, although the number of programs is not large, the talent and ingenuity shown in the confection and the presentation was indeed noteworthy.

"The best of them don't try to shove religion down our throats or preach to us.

"The use of drama including new and experimental techniques of drama which have proved extremely effective: the use of folk music, of depth, the choice of subject material and the outstanding handling of such subject matter were all noted as the judges decided to give the Sylvania Award for the outstanding religious series to "Look Up and Live."

Religious Education Association Discusses Images of Man

NEW YORK, N.Y.—The national convention of the Religious Education Association, held in Chicago on November 24-26, 1957, was built around the theme "Images of Man in Current Culture." The membership of the Association includes people from the Jewish, Catholic, and Protestant faiths. The Association has served long as a forum and sharing ground for discussing major educational concerns of the three major faiths in the United States. The subject for this meeting proved to be of great interest and one on which there was lively debate at certain points.

At the first two general sessions representatives of the three faiths gave

addresses on "Secular Images of Man" and "Sacred Images of Man." The addresses at the third general session, on "What Images of Man Should Education Foster" revealed the sharpest divergence of opinion. However, the differences were largely between individual points of view rather than between the faiths represented.

An address on "Images and Morals in the Mass Manipulation of Human Behavior" was given by Vance Packard, author of *The Hidden Persuaders*, at the Convention Luncheon. The theme of the closing session was "Strategy of Religion for Nurturing Sacred Images of Man."

There were sixteen seminar groups which met for four sessions to discuss various aspects of the work of religious education, and especially the issues raised by the speakers.

Among the speakers were such well known leaders as ROBERT E. FITCH, KENNETH BOULDING, RABBI LOU SILBERMAN, CHARLES DONAHUE, RABBI JOSEPH H. LOOKSTEIN, JOSEPH SITTLER, JR., and LOUIS J. TWOMEY, S. J.

DR. HERMAN E. WORNOM is General Secretary of the Association, and RANDOLPH C. MILLER of Yale Divinity School was program chairman.

Miss Roberts at N.Y. Council

MISS A. MYFANWY ROBERTS, on January 1 became Associate Director of Christian Education for the Protestant Council of the City of New York. She was previously Director of Children's Work for the Ohio Methodist Conference. Miss Roberts will be associated with DR. JOHN ICKES, Director of the Department. She will be responsible for children's work, weekday released time classes, vacation church schools and for some aspects of the leadership education program. Dr. Ickes and Miss Roberts have taken the positions formerly held by MRS. IMogene McPHERSON and MRS. FLORENCE TAYLOR, both of whom have retired.

Advanced Pastoral Studies Offered by Institute

BLOOMFIELD HILLS, Mich.—A training center for pastors with at least five years' experience will be available upon invitation at the new Institute for Advanced Pastoral Studies located at Cranbrook House, Bloomfield Hills, Michigan. The Director of the Institute is DR. REUEL L. HOWE. Although started by the Protestant Episcopal Church, it is open to ministers of all denominations. The present funds will make possible a two-year experiment which, if it proves successful, will lead to the permanent establishment of such a center.

The Center will provide further training for the clergy in pastoral theology, with special emphasis in the various aspects of pastoral care, adult education, parish administration, and community relations. It will also accumulate and make available to the church some of the creative work that many of the clergy are now doing in their respective parishes.

New Associate Director of Children's Work

NEW YORK, N.Y.—MISS GLADYS B. QUIST has been appointed Associate Director of Children's Work in the Division of Christian Education, National Council of Churches. She began this work on a part-time basis February 1 and will come on full-time beginning the first of June. She will be associated with MISS MARY E. VENABLE, the Director of the Department.



Miss Gladys B. Quist

Miss Quist has been since September 1954 Director of Field Work at Windham House, the national graduate training center for women of the Episcopal Church. She has also been a lecturer in religious education at Union Theological Seminary and has taught one section of Union's laboratory school.

A native of Minneapolis, Miss Quist graduated from the University of Minnesota and took further work in education at the University of Minnesota and the University of Colorado. She received the M.A. in Christian Education from Union Theological Seminary and Columbia University in 1950. She taught in junior and senior high schools in North Dakota and Minnesota and served as Director of Christian Education in Christ Episcopal Church, St. Paul, Minnesota. Following this she served for three years as Assistant Executive Secretary of Children's Work in the Department of Christian Education of the National Council of the Protestant Episcopal Church.

For the past seven summers Miss Quist has been involved in teaching and supervision of seminarians in the Episcopal Town and Country Training Program for Seminarians, which includes training for work in vacation church schools. She has also done considerable writing in the vacation church school field. She has been a member of the Committee on Children's Work of the Commission on General Christian Education, National Council of Churches, and has worked with its Committee on Camps and Conferences.

Dr. Little of Canada, Sunday school editor

TORONTO, Ont.—DR. GEORGE A. LITTLE, Editor of church school publications for the United Church of Canada from 1928-1954, died on January 21 in Toronto at the age of 74.

Dr. Little was a graduate of the University of Toronto and of Knox Theological College. He was appointed Associate Editor of Church School Publications, United Church of Canada, in 1928, and Editor in 1930. He was very active in the work of the former International Council of Religious Education, serving on its official body, on the Educational Commission, the Committee on the Uniform Series and the Committee on the Graded Series. He was also one of the early members of the

Editors' Section and served twice as its chairman.

In 1943 Dr. Little attended the Yale School of Alcohol Studies, which gave new impetus to his lifetime interest in the temperance movement. He was one of the founders in Canada of Alcoholics Anonymous and worked with the group in the years following.

WANTED: Director of Youth

to be responsible for recruitment of volunteers, leadership training and programming with youth and adults. Excellent opportunity to share with a staff of four in a Methodist Church in northeast residential Baltimore. Single. College education and experience preferred. Write Box NA, International Journal of Religious Education, 257 Fourth Ave., New York 10, N.Y.

Protestant laboratory

NEW YORK, N.Y.—The third Protestant Laboratory on Group Development and Church Leadership, for professional leaders, will be held at Green Lake, Wisconsin, April 27-May 9. For further information write REV. W. R. THORNTON, 257 Fourth Ave., New York 10, N.Y.

Girl Scouts offer camp jobs

NEW YORK, N.Y.—There are paid jobs for thousands of women of all ages in summer camps operated by 650 Girl Scout councils in all parts of the country. Inquire of local Scout headquarters or the national office, 830 Third Ave., New York 22, N.Y.

For Religious Education Directors



Will you have insurance at the time you need it?

FEW people can afford the financial burden of a serious accident. The extra expense of hospital and doctor bills can seriously disrupt a planned budget.

The Ministers Life and Casualty Union's "Criterion" policy is a budget plan designed for just such emergencies. Because you are a "preferred risk," Ministers Life is able to offer you its Criterion accident policy at an amazingly low price.

Think of the satisfaction and comfort of knowing that you will have help with your doctor and hospital bills through an insurance policy that costs you but \$3 a quarter or \$12 a year, providing you are under

60 years of age! (It's \$4 a quarter or \$16 a year if you apply between ages 60 and 65.) Ministers Life invites you to compare its Criterion plan with any accident insurance policy you now have or may be considering.

Assuming that you have a satisfactory health record, you can cover the first two months of this fine, low-cost protection just as soon as your completed application with \$1.00 is approved. Or, if you desire additional information describing benefits under the MLCU Criterion policy, send coupon for full details. No obligation.

Monroe FOLDING BANQUET TABLES

Buy Direct
from
Manufacturer

If you are on the Kitchen Committee of your school or church, or on the house or purchasing committee of your club or lodge, you will be interested in this modern, Folding Pedestal Banquet Table. Write for catalog and special discounts.

Monroe Co., 147 Church St., Colfax, Ia.

Garrett Summer Sessions 1958

First Session
June 23 to July 25

Second Session
July 28 to August 29

Courses for all types of professional workers and students in all areas of theological education

Special Projects

Education and Evangelism Workshop—two weeks

Religious Education Workshop—three weeks
Interdenominational School for Rural Leaders—five weeks

For Information, please write:

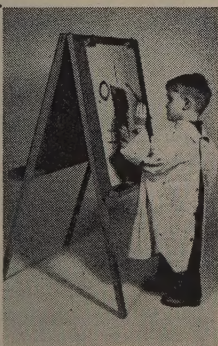
Dr. William F. Case, Director
Garrett Biblical Institute
Evanston, Illinois

ONLY EASELS DARE BE 2-FACED

Another aid for creative teachers—a sturdy easel with chalk board surfacing and permanently attached clips.

Easily cleaned, specially designed trays keep paint, chalk or crayons secure. Write for free folder.

Howison-Howard
232 S. Prospect St.
Marion, Ohio



Available only to ministers, seminary students, deaconesses, full-time religious education directors, YMCA-YWCA secretaries, Salvation Army Officers, instructors in church related schools and colleges.

THE MINISTERS LIFE & CASUALTY UNION

Legal Reserve—Non Assessable
10629 Ministers Life Bldg., Minneapolis 16, Minn.
In Canada: 30 Bloor Street W., Toronto 5, Ontario
Please send me "Criterion" policy details and application blank.

Name _____

Address _____

Date of Birth _____

Denomination _____



The 14th World Convention on Christian Education

(Continued from page 3)

to the outlying areas of Japan the message and inspiration of the World Institute and the World Convention. On each team of

leaders there will be three from outside Japan and one Japanese leader.

August 25-30—National Institutes on Christian Education

Teams of outstanding leaders who will have attended the meetings in Japan will, on their way home, give leadership at National Institutes on Christian Education in several countries of Asia and the Middle East.

Churches join in helping families

(Continued from page 11)

other along neighborhood lines but are conscious of their common Christian commitment and concerns, they can reinforce and enrich each other. Churches need to facilitate these developments. Many churches work through their councils of churches. Where this does not seem feasible, they work on a community or neighborhood basis. Whenever families sense this concern that meets their needs, they respond to their own churches with an increasing enthusiasm and loyalty.

When families outside the church see this manifestation of Christian concern and cooperation, they are attracted to the church. Meeting their deepest needs in this way is a most

effective form of evangelism. This is especially true of new parents, who often experience an awakening of religious interest as they consider the training of their children.

In general, it can be said that churches working in cooperation can make a more effective use than can single churches of staff time and community resources. A cooperative program can help each church meet the needs of its families, strengthening and enriching them in the Christian faith.

A-Vs — Evaluations

(Continued from page 27)

33 1/3 rpm recording, script. Produced by the Society for Visual Education, Inc., 1955. Available from denominational and other local SVE dealers. Sale: \$10.50; \$7.50 without recording.

Art work is used to visualize the ways in which a little boy learns from his parents a more complete understanding of God's plan for growth as it is manifest in the seasons, planting and harvesting, and constantly recurring newness of life. The hymn "For the Beauty of the Earth" is used as musical theme at the beginning and end.

Excellent in its treatment of plant life and love toward animals, the production becomes a bit unrealistic in its handling of animal life, as such. Nevertheless, for instructional purposes with primaries and younger juniors it is recommended; with kindergarten children it is acceptable. Art work, sound, and music are equally pleasing.

(I-A-2; VII-C)*

A-Vs — News Reel

(Continued from page 24)

Results of the study will be reported at the meeting of the Curriculum Committee in December of 1959. Project director is the Rev. Bob J. Golter, staff member of the Methodist Publishing House, Nashville, and director of A-V productions for the denomination's curriculum.

National Education Association Releases A-V Study Report

NEA's Department of Audio-Visual Instruction has released in booklet form the findings of a recent meeting of leaders in the general A-V field. Entitled "Graphic Communication and the Crisis in Education," the piece is packed with facts and ideas that resulted from a two-day, loosely structured discussion by Dale of Ohio State, Carpenter of Penn State, Flory of Eastman Kodak, and ten others.

Copies of the publication—the December 1957 issue of DAVI's quarterly A-V Communications Review—are available at \$1.25 each from DAVI, NEA, 1201 16th St. NW, Washington 6, D.C.

TODD TAP RECORDING

**RIDICULOUS — LOW, LOW PRICES
SUBLIME — HIGH, HIGH QUALITY**

5" Reel — 600 ft. 1 1/2	MIL ACETATE — 3 for \$ 2.85
5" Reel — 900 ft. 1	MIL ACETATE — 3 for 3.40
5" Reel — 900 ft. 1	MIL MYLAR — 3 for 4.20
7" Reel — 1200 ft. 1 1/2	MIL ACETATE — 3 for 3.95
7" Reel — 1800 ft. 1	MIL ACETATE — 3 for 5.25
7" Reel — 1800 ft. 1	MIL MYLAR — 3 for 6.85
7" Reel — 2400 ft. 1 1/2	MIL MYLAR — 3 for 10.60

Postage extra — 35¢ per 3 reels

FLORMAN & BABB, INC. 68 WEST 45 STREET
New York 36, N.Y.

ALTAR CABINET

for
CHURCH SCHOOLS

36 X 19 X 33 HIGH

ECONOMICALLY PRICED

SLIDING DOORS IN BACK WITH ADJUSTABLE SHELF MAKES STORAGE CABINET, EQUIPPED WITH CASTERS

NEW MODERN

A COMPLETE LINE..
FOLDING CHAIRS, BANQUET TABLES, KINDERGARTEN FURNITURE

COMPLETE LINE OF PEWS, PULPITS, CHANCEL FURNITURE

the FRANKLIN-LEE COMPANY

12801 SOUTH HALSTED STREET CHICAGO 28, ILLINOIS
DEPT. 74-P

PLEASE SEND FOLLOWING LITERATURE

☐ ALTAR CABINET LITERATURE

☐ CHURCH PEW & FURNITURE CATALOG

☐ FOLDING CHAIR & TABLE CIRCULAR

NAME _____

STREET _____

CITY & ZONE _____

STATE _____

FOR YOUR CHURCH

THE EASY TO USE

SENSATIONAL NEW Movie-Mite Supreme

- Theater Quality 16mm Sound Projector
- Film Safety Trips
- Easiest to Use
- Lowest in Cost
- Lightest in Weight
- 50,000 Users
- Can't Be Wrong
- Lifetime Guarantee

SAVE 1/3

FOR THE RELIGIOUS EDUCATOR

Here's a professional projector for your religious and entertainment films. Precision built with rugged construction throughout. Weight only 27 1/2 lbs. Complete \$298.50

Write for Free Catalog **JJR**

THE HARWALD co.

1245 Chicago Ave., Evanston, Ill. • Ph: DA 8-7070

Plan NOW for your better-than-ever V.C.S. in '58 . . .

get everything you need with the tested, attractive

WESTMINSTER VACATION CHURCH SCHOOL SERIES

- includes leaders' guides and pupils' materials for kindergarten, primary, junior, junior high groups
- completely self-contained curricula for ten three-hour sessions
- thoroughly evangelical—sound doctrinal and educational principles
- Bible-centered and life-related
- easily "teachable" by nonprofessionals

The theme this year is "Jesus Christ." Here's what to order—

FOR TEACHERS

KINDERGARTEN LEADER'S GUIDE . . . Introduces Jesus to very young children, showing him as a personal friend who loves them, who speaks for and about God, inspiring them to follow his teaching.

PRIMARY LEADER'S GUIDE . . . Helps children 6 to 8 see that God himself walked the earth in the person of Jesus to show us a new way of life, *his* way of love, joy, healing, and forgiveness.

JUNIOR LEADER'S GUIDE . . . Now the older child sees with new vividness what Jesus was and did during his years on earth. The grasp is of the whole story from his birth to resurrection.

JUNIOR HIGH LEADER'S GUIDE . . . Young people 12 to 14 study incidents in the life of Christ related to places in Palestine. They increase both knowledge and their desire to follow Jesus today.

All leaders' guides contain practical help on organization, activities, teaching techniques, and understanding children. Each guide, illustrated, **\$95**

The Westminster Vacation Church School Series is prepared by a permanent staff of outstanding editors, writers, and artists. All the materials have thoroughly proved their power to lead boys and girls to lasting, growing Christian discipleship.

Make your V.C.S. this summer the best you've ever had. Order everything today from your favorite denominational or religious bookstore.

THE WESTMINSTER PRESS

Philadelphia 7, Pa.

FOR PUPILS

KINDERGARTEN BIBLE PICTURE BOOK . . . Contains eight full-page pictures in color, each related to a story in the teaching sessions, plus poems, prayers, songs and Scripture.

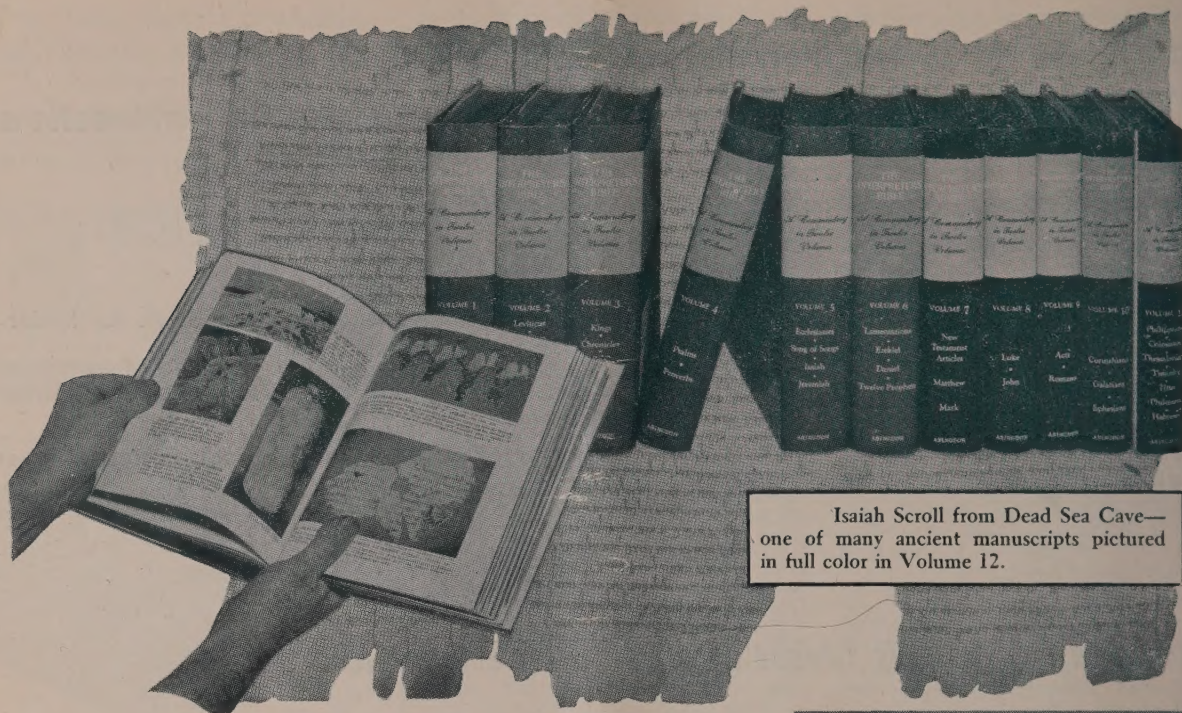
PRIMARY BIBLE PICTURE BOOK . . . Contains eight full-page pictures in color illustrating central stories in the sessions, poems, hymns and responses, prayers, and Scripture.

JUNIOR JOURNAL . . . Includes hymns, activity directions, tests and fill-in sections, stories, poems, art reproductions, worship materials, short articles, and games.

JUNIOR HI! . . . Includes quizzes, articles, dramatizations, Scripture, stories, prayers, hymns, question and statement exercises, maps, line drawings, and photographs.

All pupils' materials are designed for use at home as well as at school. Each book, **\$20**





Isaiah Scroll from Dead Sea Cave—
one of many ancient manuscripts pictured
in full color in Volume 12.

**The sum-total of biblical knowledge
...at your finger tips!**

THE INTERPRETER'S BIBLE **-in 12 volumes**

A vast treasure-trove of biblical knowledge—the work of 146 of the leading teachers, preachers, and scholars of the Protestant world—is made available to you in *THE INTERPRETER'S BIBLE*, Christendom's most comprehensive commentary.

And you will find *THE INTERPRETER'S BIBLE* easy to consult and convenient to use. For instance, these renowned scholars explore for you every scriptural passage from Genesis to Revelation—and their work is presented on the same page with the text in both the King James and Revised Standard versions. By using the indexes in Volume 12, you can locate all references to any subject or any scriptural passage in the complete set.

As you develop the "look it up in *THE INTERPRETER'S BIBLE*" habit, you will find your questions answered with the most accurate information available—and you will also find the best insights of devout scholars into the meaning of biblical passages. As you use this commentary, you will discover more and more that it has the vitality of Christian experience and conviction, together with the inspiration of genuine scholarship.

Your purchase of *THE INTERPRETER'S BIBLE* will be an investment of lasting value. Examine the complete set at your bookseller's today!

12 volumes; each, \$8.75

Special Features...

A wealth of background material and special information!

A series of General Articles covers vital subjects on the Bible as a whole and on each Testament individually. In Volume 12, for example, you will find a General Article on "The Dead Sea Scrolls" and a companion article, "Illustrated History of the Biblical Text," which includes 16 pages of magnificent color photographs of ancient manuscripts.

Each biblical book is preceded by a scholarly, yet highly readable Introduction. These Introductions alone comprise an invaluable library of biblical knowledge.

Many outline maps depict the biblical settings . . . Full color topographical maps or the end sheets of each volume show, in vivid relief, the physical features of the biblical world.

VISIT YOUR BOOKSTORE SOON

Abingdon Press

PACIFIC SCH. OF RELIGION
1798 SCENIC AVE
BERKELEY 9 CALIFORNIA
LA-5